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CLASSICAL ASSOCIATION

PROCEEDINGS

JANUARY 1914

(VOLUME XI)

WITH RULES AND  
LIST OF MEMBERS

14/653  
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## ELEVENTH GENERAL MEETING, HELD AT BEDFORD COLLEGE, LONDON, 1914

ON Monday, January 12th, at 3 p.m., the Association met in the large Lecture Hall, Bedford College. The President, Sir F. G. KENYON, K.C.B., F.B.A., D.Litt., occupied the chair.

Mr. R. W. LIVINGSTONE read the following paper on "The Teaching of the Classics as Literature."

"The subject of my paper is the teaching of the classics as literature, and I should say two things at once : First, that I am confining myself to the case of students at the Universities and in the top forms of schools, though some of the following suggestions are applicable, *mutatis mutandis*, to the teaching of younger boys. Second, I do not of course wish to sacrifice the immense advantage we gain from the present thorough grounding in scholarship, or to substitute for it a mere appreciation of literary skill. If we did that, we should lose more than we gain, and I, for one, have no doubt that it is educationally better for a boy to grind at gerunds to the complete exclusion of literary interest, than to let intellect and will grow flaccid as he skims the literary cream off his books with a dilettante enjoyment that shrinks from every exertion and ignores every difficulty. But accurate scholarship and literary appreciation are not mutually exclusive, and I believe that with a very few and simple changes we could make our classical education as admirable for the latter as it is for the former.

February is the month before the Honour Moderations Examination begins, a spirit of unrest goes abroad, and diffident examinees pay visits to their tutors. They want to know some book in which they can 'get up' a few general questions. They are inquiring where they can find a compendious account of Vergil's philosophy ; or some headings on the Roman's interest in scenery ; or a few notions on Cicero's merits as an advocate,



or on the Greeks' views of a future life ; or some information about ships or houses or dress in antiquity.

Could a greater satire on their manner of reading, and incidentally, I suppose, on our manner of teaching, be devised ? The answers to all these questions are of course implicit in the books they have been reading, and must have dawned upon them had they read to any purpose. But no. If you have lectured them on the precise question they are comfortable enough ; but they never seem to have learnt how to elicit and digest the facts in private reading. They are like tame animals brought up by hand, accustomed to be fed at regular hours, and helpless when turned out to forage for themselves. They have read the *Aeneid* with only a vague conception of Vergil's views of this melancholy world : nor have they ever considered how a Greek was housed or what he wore ; and though they labour through the speeches of Cicero, it has never occurred to them to ask the obvious questions of common sense—how many cases Cicero won, why (often with a hopeless client and the thinnest of arguments) he won them, before what sort of courts he pleaded, and for what precise qualities we rank him among the great orators of the world. In fact they have read their books in a vague, passive, otiose way, not without enjoyment, but without scrutiny or criticism. They have seen, to adapt a phrase of Newman, the tapestry of literature from the wrong side, and it has told no coherent or intelligible story. And if this applies to undergraduates, it applies *a fortiori* to schoolboys. Let any one who thinks that I am over-stating the case try a simple experiment. Let him take any ten schoolboys, who have had a classical education, and are on the verge of University life, and ask them what was the religion of Horace. From six I suspect he will get no answer ; one or two may quote some passages from the Odes ; he will be lucky if he finds twenty per cent. who have noticed that Horace of the Odes and Horace of the Satires are, for the most part, two distinct people expressing two distinct views of life. But why confine ourselves to schoolboys ? Ruskin himself uttered the amazing dictum, that ' Horace is just as true and simple in his religion as Wordsworth,' and that he prays to Diana and Faunus ' just as earnestly as ever English gentlemen taught Christian faith to English youth.'

No ; in spite of lectures, interest in the classics, stimulating teachers, and the rest, we do not succeed in really getting the contents of the classics inside our pupils' heads. I hope I have not overstated the facts. The general impression made upon me after ten years of teaching is that the case with almost every boy is this : he has been taught actively to grapple with the problems of translation, but in no other sense of the word has he been taught to read. This side of his education has been left to chance ; some grains of knowledge have lodged accidentally in his mind, but, for want of applied intelligence and of system in reading, the greater part have drifted past him, without his trying to arrest them, or even being aware of their presence.

This failure of our education can, I think, be traced to several causes. The first of these is inherent in our subject, and we can never get away from it : literature is the most difficult of subjects to teach, because it is so hard to hitch on to a boy's interests, to connect with the world in which he lives. Think what appeals to the young in literature. At the best they are attracted by striking and picturesque and forcible situations, by the melancholy which is the foible of youth, by the fire and passion which are its privilege ; at the worst by tawdry diction, blatant epigram, music of an obvious kind, and flashy rhetorical sentiment. But they miss almost entirely that revelation of the human heart which is the core of literature ; they are not interested in it, or even aware of its presence. For they know practically nothing of it, it does not form a part of the world in which they live, and you cannot show it to them. Thus it is much easier to teach history than to teach literature. As Prof. Haverfield suggested last year, you can take a boy to Northumberland, and on the Roman wall bring before his eyes the actual problems of a frontier. But how will you bring before him living counterparts of Antigone or Oedipus or Prometheus ? He may meet them when he is older ; they may come to him, as Newman says, 'when he has had experience of life'—life is the best teacher of literature ; but of life he has as yet seen nothing, and for the present the great figures and situations of literature pass before him in a half dream, because he has not yet met their counterparts in his own heart or in his surroundings. They were wrought by their creators in the fires of passion, and

no one will understand their workmanship unless he has himself at least stood near the furnace. That is the great difficulty of teaching literature to the young, and I do not see how you can ever quite get over it. A great teacher, like a great actor, can take us into the heart of literature and thrill us with emotions which we have never experienced in life, as Prof. Murray has shown of late years in Oxford by his lectures on Greek tragedy. But this is a matter of *φύσις*; we cannot create great teachers; and it is more profitable instead to turn to the second cause of our failure to teach the classical literatures.

This, I believe, to be the want of something which, unlike *φύσις*, can by a little trouble be acquired: it is a want of *τέχνη*, of system.

‘What frigid pedantry!’ some one will say. ‘You cannot systematize imaginative writing, submit it to rigid rules, or devise literary weights and measures. The spirit bloweth where it listeth, and to seize and impart its highest flights is in the teacher, as in the poet, a matter almost of inspiration. The greatest reward of studying literature is that it makes us the companions of poets, of men who have had an intenser sensibility to the significance or beauty of things than the average man. They open our eyes, and, like the boy in the fairy story, we become conscious of a thousand voices to which we had been deaf, of birds and beasts and inanimate things. This is the poet’s secret; no one can interpret it to others except by feeling it for himself, and for this there are no rules. Get your Edmund Morshead, and his mere personality is enough; if you cannot get him, it is no use trying to replace personal stimulus by a literary *τέχνη*.’

Of course there is much truth in this, but I think we are a little too diffident about the value of system. Of course it is possible to lounge and drift through a book, as one drifts in a punt in summer-time down the Thames, vaguely charmed by the beauty around us, lulled by the pleasant music of the stream, taking no precise note of the country through which we are carried, or the natural objects on the bank; of course you derive profit and pleasure from such behaviour: and this is the way in which most people read. But it is literary lounging, not reading. To *study* literature, there are certain things which one

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has to learn, and there is no reason why our pupils should not be taught them, instead of having to grope them out for themselves. In fact there is an art of reading, and it may be taught. I will mention three points.

First—and this is a point where we can help them to enjoy literature as well as to understand it—boys who read descriptive or dramatic writing should be taught to visualise what they read. A cheque depends for its ultimate value on being turned into coin; and the symbols of language in which alone the poet can give us his vision must be exchanged for the vision itself. It is not enough to open our ears to what Sophocles says of Electra, or Vergil of Dido and Palinurus. The eyes must be open too. We must see in a Greek play the figures, the scenery in which they move, their entrances and exits, their dress and attitudes, their gestures and movements—see the Sophoclean Aegisthus as he raises the shroud, and the change in his face when he discovers his wife dead beneath it; see Oedipus and Antigone as they leave the rough stone seat and enter that wood of olive, laurel and vine, where the nightingales of Colonus sing; see Dido with the wound in her breast, and Anna leaning over her, as three times she painfully lifts herself on her elbow, and three times falls back in a faint; see her in Hades, listening to Aeneas, motionless, averted and with eyes fixed on the ground; then see her moving away without a word to the wood, *coniux ubi pristinus illi Respondet curis aequatque Sychaeus amorem*; see Palinurus, when after three days and nights among the mountainous waves of the Tyrrhene Sea, he sights Italy—*Prospexi Italiam summa sublimis ab unda*—how entirely you miss the picturesqueness of Vergil's phrase unless you see the half-drowned man tossing from trough to trough of the immense *aequora* and for one moment, as he is 'lifted out of them on the crest of a wave,' catching sight over the grey waters of the darker coastline of Italy. This habit of visualization is not of course possible in all literature; but it is indispensable in reading drama, in descriptive and narrative writing, and thus in most history, and in nearly all poetry; for poetry bodies forth the shape of things unseen, and the poet means us to see the shapes, and ourselves move among the local habitations in which he has placed them. But most boys do not naturally visualize at all, and hardly any do it more



than occasionally, and, as it were, by accident. Much, I think, might be done for the enjoyment of poetry if boys were taught thus to see what they read.

I now pass to points where we might help them, if not to enjoy, at least to understand. There was nothing revolutionary about my first proposal; and my next is even more modest. It is that boys should be taught to notice the contents of the books they read. Most boys have read the 4th Satire of Horace's first book. Yet if you were to put to them a number of questions to which this satire gives the answer; and ask what you learn from it of the Roman idea of a gentleman, of recitations, of the public peace, of Roman bookshops; or what Horace thought about his own writings, or about their publication: what was his test for poetry, what his method of writing: whether he had private means, what his father was like, in what ways home influenced him, whether he was popular or not in Rome—if you were to put any of these questions to a boy who has read the satire thoroughly, you would find him puzzled and silent, though he could tell you who Sulcius and Caprius were, and what the commentators think of *capsis et imagine*. Yet if this be so, he has surely missed half—the humaner half—of what Horace has to teach him.

This point needs no labouring, and here again we cannot lay down very definite rules. The teacher must simply do his best to catch the sidelights that fall, if one has eyes to see them, on the author's character and times; and then train his pupils to do the same. Eliciting from an author anything more than his most obvious meaning is rather like reading cipher; success in both arts comes from natural aptitude for them. Still, there are certain guiding rules for the decipherer, and there are certain categories with which a reader may approach an author, if he wish to penetrate to his real self. He may ask what his health and physique were (how much the consumptive tendency in Vergil explains in his views of life!); he may inquire the class to which he belongs, the influence on him of his parents, education and friends, his favourite books, whether he drew a prize or a blank in the lottery of family life; what was his profession, or had he independent means; what his daily life, what the times into which he was born, and how they changed him by



attraction or repulsion ; his views on politics or on religion ; his virtues and his vices as a man ; his merits and defects as a writer. We can ask, as Prof. Dowden suggests, ' Are his senses vigorous and fine ? Does he see colour as well as form ? . . . What are his special intellectual powers ? Is his intellect combative or contemplative ? . . . What are the emotions which he feels most strongly, and how do his emotions coalesce with one another ? Wonder, terror, awe, love, grief, hope, despondency, the benevolent affections, admiration and religious sentiment, the moral sentiment, the emotion of power, irascible emotion, ideal emotion—how do these make themselves felt in and through his writings ? What is his feeling for the beautiful, the sublime, the ludicrous ? Is he of weak or vigorous will ? In the conflict of motives, which class of motives with him is likely to predominate ? Is he framed to believe or framed to doubt ? Is he prudent, just, temperate, or the reverse of these ? ' <sup>1</sup> One can enlarge this list of questions almost indefinitely ; but if we come even with this limited list to our authors, and insist on answers, we shall rise from our reading with far more knowledge than if we simply peruse the page *currente oculo*.

This, then, is what I mean in urging that boys should be taught to notice what they read. It is a more difficult matter to teach a boy to distinguish good from bad poetry. Yet it is possible to ask what are the good lines, what the bad, in a passage of Vergil, and to get some reasons for the answer : and a boy would be more interested in thinking why

Cessere magistri

Phillyrides Chiron Amythaoniusque Melampus

is bad poetry, and how Vergil came to write it, than in remembering who Melampus was and why he is called Amythaonius. In this field textual difficulties—at present apparently principally used for memory training—give an admirable opportunity for teaching literary taste and insight. How much effective criticism of the original is implied in Bentley's emendations of Horace, or Prof. Housman's improvements of Juvenal ; and indeed you can hardly discuss two alternative readings without touching

<sup>1</sup> Essay on " The Interpretation of Literature," in *Transcripts and Studies*.

on their respective literary merits. Also, I think that boys might be given some idea of the stock vocabulary of literature. It is ridiculous, after ten years' study of Latin and Greek, if a boy has no idea what is meant by romantic, classical, realism, fancy, imagination. Yet how many do know? Recently I asked a number of freshmen, taken from a variety of well-known schools, what they thought imagination was. The most definite reply was that it was not easy to put into words, but of course any one could feel it when it was there. I fear most schoolboys would be equally vague: and it does not do to be too sanguine about all teachers.

Here are three points: visualisation, a deliberate study of the author's personality and point of view, and literary discrimination. To these I would venture to add a very small and easy reform which I believe would do even more for classical study than a change in the pronunciation of Greek. It was usual when I was a schoolboy and an undergraduate, and I believe is still usual, to mix up grammar and literature in a book's lesson. You translated twenty lines of a Greek play and then went through it, noticing points of grammar and literature indiscriminately in the order in which they turned up. Now, however excellent for grammar this method may be, it is, I am certain, fatal to literature. If you are looking for the former you are certain to miss the latter. Once admitted to the company of literature, the lean kine of grammar and text quickly devour their fatter brethren of beauty and thought. For literature demands undivided attention.

From eve to morn, from morn to parting night,  
 Father and daughter stood before my sight,  
 I felt the looks they gave, the words they said,  
 And reconducted each serener shade.

That, as Landor says, is the way in which tragedy is written, and it is also the way in which it must be read; but *Antigone* and *Oedipus* will not move before my eyes, in the unblurred outline and clear colours of life, if the vision of them is suddenly interrupted by a doubt as to whether *πυθούμεθα* or *πυθώμεθα* is the right text. And so I would suggest, that, in a book's lesson, literature and grammar should always be kept in separate com-

partments. We should abandon the present method by which a teacher darts from the exquisite *mise en scène* with which the Oedipus Coloneus opens, to the speculations of Brunck or Dindorf, and then back again to the wood and the nightingales and the fallen monolith on which sits the fallen king. Instead, let the first forty minutes of an hour be devoted to translation, grammar and text; then let these be put on the shelf, while we join Oedipus and his daughter and the volatile Athenian crowd, and their grave king, to forget for the moment in their company Schneidewin and Wecklein and Campbell and Jebb. That is a very small point: and I am certain that the neglect of it is among the principal causes why our literary teaching is so unsatisfactory. If so, this reform will hardly seem to any one offensive or revolutionary: while it has the merit, for what it is worth, of complying with the psychological law of Undivided Attention.

In conclusion, I wish to make a plea for some changes in our present system of unprepared translation. It always seems to me that a great deal more might be got out of the Unseen hour than is got at present. I will not embark on the thorny subject of prose and verse composition, but I would suggest, in passing, if we ever wished to reduce or abolish Latin and Greek composition for boys after a certain age, that many of the advantages which result from translating English into Latin result from the reverse process. The complete recasting and rearrangement of the sentence, the quest for equivalents, the adaptation to a changed linguistic atmosphere and climate and scenery, are as great in translating Cicero into Burke as in translating Burke into Cicero. It is no more easy to find the idiomatic English equivalent for Latin thought than to translate 'romance' or 'idealism' into Latin, nor to dissect a Ciceronic sentence into the minuter members of English than to recompose them into an oratorical period. Both tasks call for agility and elasticity of mind, and conscientious, laborious workmanship. At the same time unseen translation has two further advantages: the effort to make out the meaning of the original, which must precede the translation of it, is one of the best ways of exercising and developing the muscles of the mind that our present education offers. And further, translation into English teaches

manipulation of our own language in a way that the reverse process never does.

Only it must be a very different sort of translation from that which is commonly in use at the present day. Consider the present Unseen hour. Papers are distributed, the piece is translated by the master—I will not say into good English—but into good Anglo-Latin or Anglo-Greek, and a time which might be really valuable for the teaching of literature has no edification except the practice of accuracy, and no interest except the revelation of the marks. What might be is very different from what is. Suppose the piece to be Latin. We might direct our pupils' eyes to its contents, and make them tell us what it reveals of its author's or his nation's mind. We might make them criticize the piece as literature. Statius, for instance, that fecund parent of unseens, is rich in literary instruction. We might print varying renderings of the passage into English, and elicit criticisms of their value as translations. And above all, we might insist on as high a literary standard of translation as we demand in the case of Latin and Greek proses. We do not applaud a Latin prose which is mere canine barking, devoid of idiom and style, because the concords are accurate, the tenses in sequence, and the words classical. But if they are accurate, we give a first-class mark to English translations which are not English at all. Many people here are doubtless acquainted with Cicero's speech on the Bodleian Law, translated by a Balliol First-Class man: 'Conscript Fathers, if there is anything in you of constancy, if of gravity, if of fortitude, if of humanity (which that there is I most certainly know), fortify this common citadel of the good: open the Pig Market, closed by the intolerable influence of bad men; be unwilling, be unwilling that the seat of the Muses, the School of Divinity, the most delightful meeting-places of Boards of Faculties, should be stained by royal power and polluted by cruelty. Which that it will certainly happen if you do not prevent it by your votes, I most confidently predict and vaticinate.' This is a professed parody; yet it is hardly more bizarre than the stuff which passes for translation among schoolboys and undergraduates at the present day, and the aroma of which clings—not always very faintly—to those printed and authorized versions through which we give to a non-literary



public their idea of the masterpieces of Greece and Rome. Of course if we are going to translate into this Anglo-Latin, there is little profit in the performance, beyond the mere effort of making the original out. We need not recast our sentences, we have no change of atmosphere in the process of translation, we take the first English words that come, in the order in which they come—like a person whose conception of a change of air was moving into a different room in the same house.

I think, then, that we may with profit send to the knacker's those spavined jades, Anglo-Latin and Anglo-Greek, misbred out of Literary English by Literal Accuracy. Our present employment of them degrades the pupil because it is slovenly ; it degrades the original Latin and Greek, by letting boys suppose that Cicero and Thucydides can be housed in the first shanty or hovel of language that they can run up ; it degrades our own language, because it allows people to describe these productions as translations into English. To reform it completely is no easy matter ; as every one knows, try as you will, it is almost impossible in translating to conceal the fact that you are not writing spontaneous English, that there is an original in a foreign language behind you. And there is always the danger that boys will evade the difficulties of an Unseen, and tell you in excuse that they were trying to write good English. The latter difficulty can be easily met by insisting that by the side of a translation into real English the pupil should produce an Anglo-Latin rendering in the present style. For the former, we can encourage ourselves by remembering that some seventeenth- and eighteenth-century translators surmounted it. Orrery's Pliny is no less exact in its scholarship than admirable in its English. And even if we cannot reach these heights, we can at least teach our schoolboys to avoid gratuitous solecisms. At present they come up to the Universities without ever having learnt that, in translating a Latin sentence into English, you must break it up, and that you must leave out connecting particles ; that hendiadys and apposition, so common in Cicero, are not found in English style, and must not be reproduced ; that we are not fond of absolute absolutes and past participles ; that the order in an English, is not the same as the order in a Latin, sentence.



One might add many points to these—notably the contrast between the English and Latin use of metaphor—but these could be taught without any danger of impairing exactness of scholarship in translation: and they could be taught very simply by telling boys to reverse the rules they use when they are translating into Latin, and observe that the corollary of the maxim, ‘Put connecting particles into your Latin prose,’ is, ‘Take them out of your English translations.’ And so with hendiadys, past participles and the rest. I cannot conceive a better medicine for our distempered English of to-day than one which drew accuracy of thought, precision of expression and grace of style from the fountains of Greece and Rome. It is difficult to translate Demosthenes into journalese.

I have touched very cursorily on a huge subject, and have put forward dogmatically some views which would have been tentative had time permitted me to insert qualifications. Perhaps the suggestions I have made are already in practice—I never came across them when I was a schoolboy and undergraduate—perhaps they have been found useless. But the problem remains. At present, our pupils do not learn to get at the heart of what they read, or even as near it as they might.”

The PRESIDENT.—“In your name I thank Mr. Livingstone for his most instructive, suggestive and admirably expressed paper. I am, however, inclined to think that Mr. Livingstone has exaggerated the failure of our education and made out a worse case against himself as a teacher than he need have done. I think he has done this in two ways. He has sometimes put the standard to be expected from schoolboys and undergraduates in their first years higher than is quite justifiable. He has also sometimes made out a worse case for the existing schoolboy and undergraduate than seems fair. With regard to the first point, it is hard to expect the full appreciation of literature which he requires, and which we look for ultimately, from boys in the schoolboy stage of development. What he described as ‘the revelation of the human heart,’ on which the appreciation of literature depends, is beyond boys of that age. What we must look for in education at that stage is the supply of materials and the power of dealing with materials which will bear fruit

afterwards as their knowledge of life and of literature is extended. That condition applies as much to English literature as to Greek or Latin. Secondly, I think Mr. Livingstone has done some injustice to the better specimens of public-school education. I am quite sure that he himself learnt at Winchester many of the lessons he desiderates—and when I say ‘Winchester’ I refer to it as representative; the same thing might be said of many of the other great public schools. At the same time no one would deny that there are defects in education, and that methods can always be improved. New methods may have the advantage of stimulating fresh interest and producing fresh results. But each good teacher will find out methods of his own.”

CANON CRUICKSHANK.—“I agree with Sir Frederick Kenyon as to the interest excited by Mr. Livingstone’s paper. I also agree with him that the situation has been drawn in unduly sombre colours. But I am very grateful to Mr. Livingstone for many of the expressions he used which were profoundly true. When he said life was the best teacher of literature, he said something I shall try to remember. Indeed, his paper was full of thoughts of value, and I venture with some hesitation to make one or two criticisms. First of all, he took a gloomy view with regard to teaching boys literature, tragedies, etc. But the same argument, I presume, would apply to all literatures. On the same lines you might say, What is the use of a boy reading *Macbeth* or *Othello* or *Paradise Lost* or any masterpiece of French or German? Our own language is not quite on the same footing of difficulty as Latin and Greek, but the arguments of tragedies are unfamiliar to the boy, and I am sure Mr. Livingstone would not wish to cut at the root of all serious reading and restrict boys reading Shakespeare. But I go farther. I say boys have a natural liking for literature of that kind. There are many who enjoy reading Shakespeare by themselves. It is not quite accurate to say that they cannot appreciate a tragedy. On the contrary the horrors of a tragedy are rather attractive to many minds. They may not approach the tragedy from the proper artistic point of view, and do not get so much good as Mr. Bradley would, but the ordinary boy does get enormous pleasure out of reading *Hamlet* or *Othello* or *King Lear*, with

situations of which he has had no experience in life; and you must remember this elementary fact, that the boy conjures up before his mind the image of the life he is going to lead. A tragedy has an interest to him although he has had no experience of life. It is of interest to him to anticipate the whole thing and to see what these people have said and felt and done. Therefore, from that point of view I think Mr. Livingstone really exaggerated the inability of an immature mind to enter into the experiences that are put before it in the masterpieces of literature. With what he said about visualising things I heartily agree. Some people here, like myself, first found Plautus and Terence very hard to read because there were no stage directions. As soon as you got it into your head that stage directions were required, the whole thing became easy. With regard to Dido, I have taught the *Aeneid* many times and always found the story of Dido excited the risible faculties of boys more than any other part of Vergil. The death of Dido was the anti-climax; it always amused them. I used to race to the end. Another passage which I never knew fail to make boys laugh is the scene of horror in which the matrons of Troy, when the place was being burnt to ashes, kissed the doorposts.<sup>1</sup> That passage always struck boys as ludicrous—to kiss the doorposts! It seems to me quite reasonable. With those two classical passages it is unsafe to trust the British youth—the matrons of the doomed city and the sad death of Dido. I have another criticism to make. After experience of many years as a schoolmaster, and knowing the enormous difficulties of getting people to construe aright, I feel that instead of giving to grammar forty minutes and to literature twenty, if you wish boys to understand the Greek and Latin (which is the first thing) you must give them fifty-five minutes of grammar and five of literature. I am quite with Mr. Livingstone as to the importance of pointing out literary value, though boys are very difficult to ‘enthuse’ on literary matters. When you say, how beautiful this or that is, they probably think it an awful bore. There again the limitations of the teacher come in; you must be skilful in putting literary ideas before boys. I am willing to allow that it requires more skill than one perhaps took the trouble to apply, but the first

<sup>1</sup> *Aen.* ii. 490.

thing is that they shall understand the Greek or Latin, so that the literary criticism must be confined to a shorter time than Mr. Livingstone implied in his paper. With regard to the precepts with which Mr. Livingstone concluded, they are familiar to everybody who has taught. How many times, even since I have been at Durham, I have told people to leave out conjunctions or to put them in I should not like to say. You may go on telling people these things, but the human mind has a most extraordinary capacity for not listening or for forgetting. Go on saying these things by all means, but do not imagine that they have not been said in the past. They will be said for centuries and nobody will pay any attention."

MR. W. L. PAINE.—"When I was invited to another school for about ten days to introduce a more lively method of teaching Latin, I spent the first part of the time listening to the classes, which were infinitely more dull and lifeless than any Mr. Livingstone has described. That is what I saw and heard last year. When it came to introducing any other method of teaching Latin, I found the rest of my time had to be occupied in asking the boys what they were reading about. They had not the remotest idea of the twelve lines they got through in the hour; they did not know what the subject-matter had been. I had to tell these boys stories in English to make them see what the story was about and teach them to use imagination. At the end of four or five days we managed to see a little in Latin. As it is impossible to speak one word of Latin without *seeing* what you are talking about, I should like to bear this testimony to Mr. Livingstone's accuracy."

CANON SLOMAN.—"I should like to offer a remark from the point of view of one who has had twenty-five years' experience as a teacher and more than that as a parent. I have had to deal with the subject from both points of view, and I think a system I adopted with regard to my boys, two of whom have taken good degrees at the University, may be of interest. From their earliest years I began to interest them in the tales that they would afterwards meet with in classical literature, by means of such books as Kingsley's *Heroes* and those charming versions of classical episodes and stories by Nathaniel Hawthorne. They loved them, and grew up knowing these stories and feeling the



keenest interest in them, so that when they began to read them in Latin or Greek they knew what they were reading about beforehand and it gave them a real living literary interest in that which to many boys is a dull routine of lessons. I believe that that system is of very great value, and I especially call the attention of those who have little boys or girls to deal with to it. Read such books to them just as you do ordinary fairy-tales; they will find them quite as interesting and will grow up knowing the foundation of what afterwards they have to study in the original languages. In the case of my own two boys it certainly has borne more fruit even than I expected. I thought it would make the way more easy and take away that dullness which, in my previous experience as a teacher, I had found an obstacle to so many, and I feel very confident that the only way is to give a boy an interest in that which he reads. Then most of the things Mr. Livingstone has been advocating will follow without any further difficulty, and it will certainly very much relieve the work of the teacher. I throw out that suggestion because, as a matter of practice, I have found it valuable."

MR. J. V. SAUNDERS.—"My own impression is that a great deal of the difficulty is due to the extraordinarily happy-go-lucky, unmethodical way in which we let a boy begin his translation. We set him to get it up with a vocabulary and grammar, and in many cases nobody ever takes the trouble to see that he has a sound method which will enable him to grapple with the difficulties of a Latin sentence. I think a great deal of time might be saved at the beginning. By the time a boy gets into the Fifth Form I should vote for Mr. Livingstone's proportion of time to be devoted to the literary side. I realise the difficulty of getting a boy to understand great literature, which, as Mr. Livingstone says, is a revelation of the human heart, and I quite understand that a boy will laugh over the death of Dido, but surely that is simply because he has not yet been in love. It is entirely outside his present experience. Is *all* literature outside his experience? I think not. In my own teaching I have found politics—especially since Mr. Lloyd George came into prominence—an exceedingly valuable opening. The great questions of socialism and individualism continually crop up in Greek and Latin authors. Again, a play which I am particu-



larly fond of reading with boys is the *Philoctetes*. It seems to me that the characters in the *Philoctetes* are extremely well adapted to appeal to the gentlemanly and sporting instincts of the British boy. In the *Persae*, too, there are those lines in which Aeschylus was deliberately playing to the Athenian gallery. Finally, I have always found it advantageous to read the *Poetics* with the Sixth Form."

The tea interval was now taken. At the resumption, the PRESIDENT said: "We are now to have a demonstration of how lantern lectures can be used to assist education. The possibility of organization in connection with the Classical Association for providing slides for use in schools and elsewhere is under consideration. This lecture is to be a demonstration of the use of slides for this purpose."

Mr. W. C. F. ANDERSON then gave a lecture on "The Underworld and the Way there," of which the following is a summary.

The use of lantern slides to illustrate a set lecture is not a simple matter, and this is intended to be a demonstration of various methods of forming a series of explanatory slides which will serve as a skeleton to which slides, borrowed from collections such as that of the Hellenic and Roman societies, can be added when required.

Such a skeleton set may be made at home and enables the lecturer to dispense with manuscript, as the slides can be used in place of notes.

First come statistical and descriptive slides, which are easily made by writing on the "Notice" plates used for public announcements in theatres or the open street. They can be prepared in a few minutes, and, by using Indian ink and a crow-quill, a large amount of matter can be placed on the screen. Dates and figures, unfamiliar names and anything that the audience is not likely to catch readily can be clearly shown. Maps and plans can be prepared in the same way and show up more clearly than most of the slides prepared photographically.

In the case of maps a thin photographic film, fixed, washed and dried, is better than a glass plate, as it is nearly free from parallax and allows easy tracing from the original. It is mounted between two cover-glasses, and if properly made will stand even the heat of an arc light.

Coloured ink can be used, and with care a brilliant map can be drawn in the same time as on tracing-paper. Where a small map is not available the shortest method is to draw in black and white all that is needed, and to photograph on an ordinary quarter-plate. The negative can be cut down and used as a slide. Such negative slides do not require any special care in development, and whether they are weak or strong show well on the screen, as the white lines on black are not so dazzling as black on white.

There are many other subjects that are best dealt with by re-drawing, especially general or panoramic views, where the detail is often so small that it cannot be disentangled from the general mass. A bold black-and-white sketch with titles inserted gives just what the artist wants.

There are many plans and illustrations which come within the 3-inch square of a slide and can be copied without the use of a camera. The negative plate is laid under the original with a cutting shape of plate glass above to secure close contact, and an exposure made by holding a lighted match about 6 in. above it. A few experiments will show whether half a match or two matches will give the required depth. In the same way negatives can be made from photographic prints, and if correctly exposed and developed show no trace of the grain of the paper.

Original photographs from snapshots add a personal interest to a set of slides. Picture postcards can be easily copied and often make good slides, better as a rule than illustrations from books.

Colour slides can nowadays be easily made either by the Autochrome or Paget process, but it is not advisable to insert them in a series of ordinary slides, as they appear dull to an eye which has adjusted itself to the brighter light. They are best shown by themselves on a special screen.

The present lecture is not intended to be a specimen of a single lecture, as it covers too wide a field. The slides are selected from no less than four separate sets, and are to be regarded as hints of the material available and not as a reasoned exposition of a difficult theme.

The subject is chosen because it bears directly on myths and

figures familiar in literature. It is enough to name Homer, Aristophanes, Vergil and Dante.

Few paintings have been more fully described than "The Underworld" by Polygnotus in the Lesche at Delphi. Fraser's *Pausanias* provides abundant material for a study of the series of myths represented, and gives a reproduction of Prof. Robert's restoration which can be placed on three lantern slides by the direct method described above. Starting with the story in the *Odyssey*, one can take this restoration in detail and mark the additions to the Homeric version. Then the series of red-figured vase-paintings from South Italy provide a later version, which may be compared with the Etruscan wall-paintings at Corneto and the Esquiline wall-paintings. This general survey gives a framework into which various myths and figures may be set. Charon and his boat, Hermes, Cerberus, Persephone and Demeter, Orpheus and the Furies can be shown by a large number of vase-paintings, reliefs and sculptures, all of interest to those who are familiar with literature. The representation of the soul, either as a diminutive winged figure or an actual bird, may lead to an account of the difficult problems of the popular creeds of antiquity and of the Mysteries.

In the case of Vergil it is possible to describe the Bay of Naples, with Misenum, Avernus and the Phlegraean Fields as the setting of the Sixth *Aeneid*, and to suggest the influence on the poet's soul of this amazing country. It is here that the snapshot and personal notes aid the imagination and arouse interest.

There is no subject in which the influence of classical types and figures can be traced so clearly as that of the Underworld. Christian Iconography provides survivals of the old tradition and Dante's *Inferno* may serve as showing the blending of the Pagan and Christian. The Underworld is for each age peopled with ghosts of discarded cults. Just as the ancients placed in Hades the giants and monsters who had been cast down by the Olympians, so the great men of antiquity, together with the heretics and Mohammed, were relegated to the Christian Hell. The appeal to the imagination is so powerful that poetry and art combine to people the Underworld with new inhabitants.

The early traditions of the Descent into Limbus, as given in the Apocryphal Gospel of Nicodemus, lead on to the "Harrow-

ing of Hell" and the Hell-mouth of the miracle plays, and so to the vision in Milton's *Paradise Lost*. The theme was one where the poet could claim to have a special revelation without much fear of censure by the theologians. So, too, in Art, the Last Judgment with its Doom gave free scope to the painter.

Professor H. BROWNE then read a paper on "The Influence of Museums on the Classical Revival."

"I should like, if I may, to congratulate the Classical Association on its courage in facing the question of the use of the lantern, which has been so horribly neglected in our Classical Schools and Colleges. I am going to speak about Museums, but it is all part and parcel of the same question—how to promote the use of *Realien*, or, as I prefer to call it, 'eye-teaching,' among our friends. For the Association, I would say that not merely is no other question so important, but all other questions taken together are not really so urgent and at the same time so difficult. We are, however, going to succeed, and I think it is a good omen that the matter is about to be taken up strenuously by the Association, just at the time when it has secured as President one who is not only among the greatest and best known of English classical scholars, but one who owing to that very fact was called (I will not say prematurely, that would indeed be false), but Sir Frederick will forgive me if I say unexpectedly to preside over the destinies of the greatest classical museum in the world.

I want to make my position and that of others who are working with me plain. First of all, we do not lay stress on the teaching of archæology as a science any more than that we want grammar to be taught as a science. Scientific archæology is something entirely outside the scope of the ordinary literary student. What we deal with might be called applied archæology, or, as I have just termed it, 'eye-teaching.' Now we hold this is necessary for efficiency. But that is not the whole case. Even if you hold teaching can be efficient without the lantern and the museum, yet they are necessary because they alone can make teaching attractive: and if we cannot make our subject attractive as well as efficient, it is doomed. On this side of the question I hold there is no room for argument. If there is any one here present who is sceptical, I would only invoke the authority of



a former president of the Association and say to them, *Wait and see*.

Let me, then, at once address myself to the practical aspects of the problem. We have a two-fold duty before us. We have to create machinery, and we have also to make use of existing machinery. By creating machinery I mean the bringing of new materials to educational centres. It will be necessary to found or develop local permanent collections of slides and other material, including hand-books of antiquity and topography; or, I hope merely as a temporary expedient, in many cases to provide circulating collections of smaller objects suitable for class demonstrations, including, of course, lantern slides. This is already done by the Hellenic and Roman societies in the case of books and slides, but only for their own members (who, by the way, are often rich people, and not by any means in such sore need of aid as many members of our Association presumably are).

One great difficulty to be faced in this matter is the variety of types of the schools and colleges, and other institutions, which the Association should try to influence. There are first the Universities and University colleges. Here I can speak with more definite knowledge, and I declare that although Universities do not always know it, they can be the most hopelessly antiquated and unintelligent bodies in the whole world. And as the Universities dominate the school system, a very little ray of light shining upon them will be most beneficent. We have gospel authority for stating that if the eye be evil the whole body is full of darkness. Then among the schools there are so many types, all important in their own way. There are what I may call the Public-school type and the Secondary type, both important, though from different points of view; there are the Training Colleges and other semi-professional institutions; and last but not least there are what I may call the Extension agencies, who are most willing to receive help from us, and are indeed clamouring for it.

Now clearly the requirements of these different institutions are not all alike; though I might just point out in passing that there are many illustrative things which cover a large, almost the whole area—I mean those slides or objects which are attrac-



tive to mind as well as eye on account of their intrinsic beauty, as distinct from the large class of things which are important to the teacher merely on account of their association with ancient life.

Here may I say a word in reference to the illustration of texts, especially as we have just heard such an interesting lecture on the subject from Mr. Anderson. I do not know that my point of view quite agrees with his. I certainly think we want to illustrate our texts, but as a rule I feel very strongly that it is for the most part waste of time to try to illustrate them directly. What we want is to brighten and deepen our teaching all along the line—to plunge the senses and the minds of our students into a sort of atmosphere of antiquity. If we do this, undoubtedly their reading of texts will be vivified as well as many other things. If I may give a concrete instance—suppose you are teaching the *Bacchae* to a class, and want to give their minds a real grip of the subject. One plan would be laboriously to collect a lot of woodcuts of gems, vase-paintings or reliefs, illustrating more or less grotesquely Bacchanalian scenes, or rather what artists, very likely of the later Greco-Roman period, thought bacchanals must have looked like. The result of this will be either to shock your students or more likely to bore them to death; you will not really carry them forward in their work, but will give them an impression which is certainly unreal and more than likely positively false and misleading.

Now for the other method. Use your lantern and all your powers of illustration to make your lads or your girls understand what a Greek theatre was really like, what the Athenian audience was really like, what Macedonia was like, what Euripides was like with his friends and his enemies; and then you will have helped them to get a real understanding of the *Bacchae*. Show them views of the extant theatres, not too many, show them a theatre ticket, show them casts of the tragic mask with its *onkos* and the *cothurnos*; show them the *aulos* and the *kithara*; the infant Dionysus with Hermes, or the grave, bearded Dionysus on the Theban Tetradrachm; by all means show them a Thyrsos with its pine-cone top and wreath of wild convolvulus; but you can safely leave the revels to their own imagination, stimulated as it will be by the Euripidean text.

Yes, we shall be wise to seek out new machinery, but where we can use that which exists we shall be even wiser. I want to know why we do not insist that every public museum, from the largest to the smallest, in our remotest provincial towns, shall give us some help according to their different capacities in the work of reviving classics. Surely we belong to the public, and have as much right to be represented as anybody else. But what I would insist upon much more is this, we *can* be represented if we only take trouble to insist on our rights. I have made some inquiries and have convinced myself that on the part of Curators and Trustees there will be little backwardness to help us if only we will take the initiative by devoting to their assistance the small amount of trouble which is involved on our part. They are quite willing to be of service to us; they know what every one knows in his heart, no matter how he may rave and storm against the iniquity and cruelty of classical education—namely, that we represent something which it is not really possible to get away from, and which perhaps they don't really want to get away from if they could.

The Curators may be at first a little incredulous; why should they not? They have never been asked to do anything for classical students, and naturally at first would find it difficult to go about the task. The ordinary idea of a classical section in a modern museum is a few badly made and badly kept casts such as the Apollo Belvedere or the Venus of Milo, and they have given them either a few rough coats of whitewash (which wonderfully improves them) or they have stuck them into a corner with other unwieldy and heterogeneous things which are not particularly interesting to the classical student or to any human being. This is all our own fault. Most of us do not care, many do not know of the educational casts and models, aye, and originals also, which could be got at a small cost, and are actually supplied to the museums and schools of Germany, Austria and the United States. At the present moment a committee has been appointed by the British Association to discuss the work of public museums in relation to our educational system, and this committee, though by no means intended primarily to do the work of the Classical Association, has shown

already that it is prepared to consider favourably any suggestions that we can make to them on the subject.

For myself I do not despair of the Classical Association. It was founded at the close of the Victorian era, and it has certainly identified itself with and has even tried to promote the Classical revival. Jebb, in his masterly article in the *Encyclopaedia Britannica*, pointed out that the great revival of letters did not start in the centres of learning, that the Universities of the day rather opposed the movement in its inception, though of course they proceeded calmly to annex it when it was already established as a success. Apart from the aspect of the Renaissance as a great period of original and creative achievement, the revival which we are going to witness may be for our age equally important in its own way. We have many analogies with the Quinto-cento revivalists. For one thing we, too, represent the reaction of persons saddened by formalism and antiquated conventions. We, too, suffer from deadly apathy on the part of Universities and other respectable bodies. They are not going to oppose us actively; they will rather look on quietly to see how we shall turn out, and when the psychological moment arrives they will fall upon our necks and press us to their aged bosoms, declaring that we are indeed their Long-lost Child!"

The PRESIDENT.—“In thanking Mr. Browne for his paper I must remind you that he is a prophet speaking here in his own right on a subject with which he has identified himself. He is also one of the representatives of the Classical Association in Ireland. We are glad to welcome him here in the latter capacity, and we also are grateful for a stimulating speech on a subject which is very much in the minds of the Association just now and which works in very well with the two papers read earlier in the day. I may add that the trustees of the British Museum have embarked on a scheme for supplying casts of objects in the Museum to public museums and schools of art, and almost any body which can show itself to be of public importance. But it would rest with those bodies and their curators to make that grant educationally effective.”

The meeting now adjourned, and reassembled at 8.30 p.m., when a Reception was held by the PRINCIPAL of Bedford College. Following the Reception, the Bedford College Greek Play Society

gave a most successful performance of the Second and Fifteenth Idylls of Theocritus.

The Association reassembled on Tuesday, January 13th, at 10 o'clock, when

Mr. W. H. DUKE read the Report of Council.

“The Council have pleasure in reporting that the membership of the Association has during the past year well maintained its numbers.

### *Branches and Affederated Associations*

The recently formed Branches for Bristol, London, and Northumberland and Durham have been formally affiliated to the Association and are making good progress, and the inaugural meetings of new Branches for Cardiff and District and Leeds and District will be held shortly. The Classical Association of Victoria has been affederated and is rapidly increasing its numbers, which now exceed 200. The influence of the Branches upon the progress of classical studies may be seen in the establishment of a special Chair of Imperial Latin in the University of Manchester. The increased interest in the Classics which has led to the establishment of this Chair is undoubtedly due in some degree to the activities of the Branch founded in Manchester in 1905.

### *Occasional Publications*

In accordance with the resolution passed by the Association at its last General Meeting a committee has been appointed for the issue of occasional publications. In accordance with the Committee's recommendations a paper by Prof. D. A. Slater, entitled ‘Ovid in the Metamorphoses,’ has been issued to members.

### *Latin and Greek in the Universities of the British Empire*

The Committee appointed to consider the position of Latin and Greek in the Universities of the Empire has presented a report which will appear in the forthcoming number of *Proceedings*.<sup>1</sup>

### *Educational Conferences*

At the Imperial Conference of Teachers' Associations held in London in July 1913, the Association was represented by Prof. Conway, Mr. Gardiner and Mr. Hendy.

<sup>1</sup> See p. 95.



Dr. M. E. Sadler and the Rev. W. H. Keeling were appointed to represent the Association at the recent North of England Educational Conference. The Association have offered to co-operate with the Committee appointed by the British Association to consider the use of museums as an aid to teaching.

### *Illustrative Aids to Classical Teaching*

The Council have given much attention during the past year to the question of extending and organizing the means for this object in Schools and Colleges. They appointed a Committee last May to confer with representatives of the Hellenic and Roman Societies with a view to joint action. The joint conference has made suggestions for the formation of a Classical Materials Board, and has framed the outline of a preliminary scheme. The Council propose to proceed actively in the matter. They have secured the cordial co-operation of the Association for the Reform of Latin Teaching, which has already taken steps to form a circulating collection of coins, pictures and casts for use in schools.

### *Pronunciation of Latin*

The Association's rules for the pronunciation of Latin have been reissued by the Board of Education for the use of Secondary Schools recognized by the Board. The Board report that the introduction of the reformed pronunciation has in their experience been attended with remarkable success.

### *Grammatical Terminology*

The Council has pleasure in recording the progress made by the movement initiated by the Classical Association in 1909 in favour of a uniform system of grammatical terminology, applicable to all the languages of the Indo-European family. The Report of the Joint Committee, after receiving the general approval of all the eight Associations which were represented on it, has been accepted by two Universities (the University of Wales and the University of Birmingham) as a basis for questions on grammar in their Matriculation Examinations; and it has been adopted either in whole or in part by the writers of ten grammars published since 1911—grammars of English, Latin and French. The movement will doubtless receive a new impetus from the Report of the American Joint Committee (constituted in 1911), which is to be published during the present year. Similar Committees are at work on the same problem in Germany and in Austria.



*Balance-sheet*

The Balance-sheet for 1912 was published in the last volume of *Proceedings*. The Balance-sheet for the past year will be submitted to this meeting.<sup>1</sup>

*Obituary*

The Council regret to report the death of Professor Robinson Ellis, a Vice-President of the Association and an active member of Council for many years.

*Classical Journals Board*

The Classical Journals Board reports as follows:—‘The Editors of *The Classical Review*, *The Classical Quarterly* and *The Year’s Work* have all consented to continue in office for 1914. We ask the Association to join in thanking them for their services during the past year.

In consultation with the Editor the Board has considered, and defined more clearly, the scope and character of the contents of *The Year’s Work*; and it is hoped that the usefulness of the volume to members of the Association and to students of the classics in general may thereby be increased.

The enlargement of the two journals, reported last year as made possible by an increased circulation, gives every promise of being permanent. But further enlargement is very desirable, and can only be effected through further substantial increase in the number of subscribers. We appeal strongly to all members of the Association to become subscribers, if they are not already, to one of the journals or both. In particular, *The Classical Review*, which interests a wider circle, deserves the active support of all members, both on their own account and also as a help to the whole work and influence of the Association. We venture to suggest that members, besides subscribing themselves, should use their influence in order that the *Review* may be taken in by public libraries and the libraries of all schools in which the classics are taught.’

In presenting the Report of the Classical Journals Board the Council desire to place on record their regret at the retirement of Mr. Mackail from the Board, and their grateful appreciation of the services rendered by him as representative of the Association.”

The PRESIDENT moved the adoption of the Report.

Mr. MACKAIL.—“In seconding the adoption of this Report I desire to take the opportunity of adding a very brief explana-

<sup>1</sup> See p. 106.

tion and extension of one paragraph, that dealing with the proposals under the consideration of the Council with regard to the organization of material aids to classical teaching. As stated in the Report, the matter has very much engaged the attention of the Council throughout the past year. The recent astonishing development of classical archaeology and the degree to which it has revived classical study has been one of the most marked features of the situation which we have to consider. It appeared to us that the time had come to attempt something on a systematic footing towards increasing the facilities at the disposal of schools for this purpose and providing a permanent and central body from which advice and aid could be sought. Accordingly the Council in May last appointed a committee to consider the matter and to invite the Councils of the Hellenic and Roman Societies to consultation with a view to subsequent co-operation. This joint conference held several meetings and the situation became cleared up gradually in many aspects. While these conferences were going on, the situation was further developed by the formation, in consequence of the proceedings at the Summer School at Cambridge last autumn, of a special committee of the new Association for the Reform of Latin teaching in schools, which proposed to devote itself to a similar object, or at least to a considerable portion of the field which our Council had in contemplation. Since then conferences have been held with that committee which have been harmonious and point now towards definite and, I trust, successful results. The committee of our Council have within the last few days been able to make definite proposals, which have been approved, and which, if this Report before us now is passed, it will be the duty of the Council to carry forward and bring to effect.

It would take a good deal of time if I were to go into detail, but the main upshot of the matter is this: The recommendation is that a Classical Materials Board should be constituted, somewhat in the same manner and on the same general lines as the Classical Journals Board, which has been in existence between three and four years. As to this Board, it is recommended that it should consist on the one hand of representatives of archaeological study and on the other hand of acting teachers who are practically working on the subject and are interested in the use

of archaeological material. It should consist of not less than nine members or such further number as may be found necessary or desirable. Its constitution will depend on the bodies giving co-operation, financial, advisory, or otherwise, towards the objects in view.

As regards the distribution of materials to schools, it is recommended that, when the Board has been constituted and has started work, its duties should for the first year principally comprise the provision and sending out of photographic slides, in illustration of Greek and Latin authors most commonly read in schools, and further suitable illustrative material as the work develops. The reason of this temporary definition or limitation is that the Sub-Committee of the Association for Latin teaching have already taken steps towards circulating a loan collection of casts, coins, and pictures, and the two things will therefore work side by side until the time arrives (which it is anticipated by all the bodies concerned may be at no distant date) when the whole organization can be amalgamated and merged in the new Board, the province of which will extend over the whole field of such archaeological provision as may be usefully recommended or issued to schools or colleges. It will be part of the programme that any material, slides, casts, or otherwise, sent out should be accompanied by instructions and explanations as to its proper use. This is, of course, a matter of the first importance, as the value of such material depends wholly upon its being relevant, the places where it is used being properly selected for the purpose, and, above all, upon its being properly explained and set forth before the pupils for whose advantage it is meant. The further duty of the Board would be to advise schools and colleges, acting as a permanent advisory body, respecting the purpose and use of illustrative material. These proposals have been approved by Council.

I may add a few words as to the financial aspect of the scheme. It is thought that the initial purchase of material to form the nucleus of a loan collection should be regarded as capital expenditure, and contributions of money or material will be invited, we hope, by the Board. It is proposed that this Association, with the aid of financial contributions coming from other quarters, should be in a position to guarantee the expenses of the mainten-

ance of the work for the first three years, after which, if it has been wisely set on foot and taken root, we consider it ought to be self-supporting. The proposal, then, is that when the Board has been set up an appeal should be made for an initial sum towards capital expenses and a three years' guarantee fund. I think there is little doubt, considering the great interest widely felt in the matter, that such an appeal will not be fruitless, and that the new Board will be able to start on a firm footing and with good prospects. I might further say on this financial matter that it is thought the charge for the hire or purchase of slides during the first year or two, and for other material when added, should be such as to provide a reasonable return, covering interest on capital cost, depreciation of slides or other material, and a proper share of the cost of secretarial work. Another possible source of income will be such profits, whether direct or indirect, as may be reasonably hoped to accrue in respect of publications or materials sold in connexion with this scheme. The expenses, beyond capital expenses, will be chiefly of a secretarial and clerical nature. They need not, we think, be heavy. Arrangements can be made to obviate the necessity of having definite quarters for which rent would have to be paid by the Board; and a sum of £30 or £35 annually will, we think, meet the necessary expenses. This sets forth in broad outline the proposal which the Council have adopted and which they will proceed to organize and bring to effect with the approval of this Meeting."

The Report was then carried unanimously.

Mr. R. C. SEATON (Hon. Treasurer) presented his Report and said: "I now present the accounts for the year that has just ended.<sup>1</sup> On comparison with those of 1912 it will be seen that the Receipts are about £15 less (£418 as against £433) and the Expenses £39 less (£403 as against £442), and we carry forward to this year a balance of £95. But the advantage is more apparent than actual, as we had in 1912 an exceptional charge of £44 for legal expenses. The diminished Receipts are chiefly due to a falling off in the number of life members from fourteen to six.

The Association keeps up well in numbers, but we always welcome new members. I am pleased that the number of those who pay their subscriptions through their Bank increases. This

<sup>1</sup> See p. 106.



mode of payment saves trouble both to the member and to myself. This ends the formal part of my speech, but I should like to add a few words. I wish to impress upon members that, in order to secure the reduced subscription to the Journals, two conditions must be fulfilled; that is, both the subscription to the Journals and that to the Association must be paid by the end of January—one is no use without the other. The reason of this is that the publisher may make an estimate of the number of copies to print. This does not concern members who pay through the Bank, as their subscriptions reach me early in January.

I beg to move the adoption of the financial statement of 1913."

MISS TARRANT seconded the adoption of the Report, which was carried.

MR. SEATON, on behalf of the Council, moved the following addition to Rule 16—

"The subscriptions of members elected during the last three months of any year shall count for the ensuing year. Libraries may subscribe by an annual payment of 5s. without entrance fee."

and said: "In moving the addition of the first sentence I am making no new proposal. In last year's Report the Council mentioned that a resolution had been passed by them to the same effect, but it has been thought better to add it to the Rules explicitly. Hitherto, Libraries have paid 4s. per annum only. There does not seem to be any reason why they should pay less than other members. Therefore, the Council propose that for the future Libraries shall pay the same as others."

MR. E. N. GARDINER seconded the motion, which was carried.

PROFESSOR CONWAY.—"It is a great pleasure to be allowed to put before you, as the nominee of the Council for the Presidency of the ensuing year, the name of one of the most famous of living scholars, one of the most beloved, and one who has done as much as any living man to foster the study of classics in our time in this country especially. The name suggested is that of Professor William Ridgeway of Cambridge. In view of the remarkable demonstration organized in the summer of last year by which his sixtieth birthday was celebrated, the large concourse



of scholars who had been in any kind of connexion with his stimulating personality, the publication of a volume in some respects unique in the annals of English scholarship, written entirely by his former pupils and close associates, and the warm welcome given to the celebration by all the leading organs of public opinion, it is unnecessary to dwell at any length upon his claims to such an office as the Presidency of this Association. But I should like to say that, while Professor Ridgeway is one of the great princes of research, while he touches nothing which he leaves as he found it, nor without leading every one concerned with the topic to think more deeply and truly about it than before, yet there is no man whose heart is more firmly set on the central purpose of all Classical study. The temptation of a professor is to be absorbed in his own research and to forget what relation it has to the life of the community in whose actual experience the fruit of such studies is to form an abiding element. But if there is any scholar living who has always had an eye to the interest of the average schoolboy, it is Professor Ridgeway. His influence upon those who have come near him has been exerted on the one hand in the cause of thorough research, and on the other to connecting it with the real circulation, so to speak, the life-blood of the classical system, so that the new material should at once contribute to the great humane ends of literary education, should make a student's access to the mind of the thinkers and poets of the past not more laborious but more easy and more direct. We could not find a more appropriate leader for the Classical Association than Professor Ridgeway, and I count it a privilege to be allowed to propose his name."

MR. RAMSAY.—"I beg to second this proposal. I am happy to be able to add my voice to Professor Conway's in praise of Professor Ridgeway. As a schoolmaster I can bear witness to the immense interest evoked in our profession by Professor Ridgeway's researches into the early age of Greece. It is remarkable how peculiarly attractive his theories are to boys. We are not all of us able equally to appreciate his studies of the horse and zebra, but that is our fault and not his. The Classical Association may feel proud if it secures for its President a man whose fame is so great and whose learning and interests are so wide and varied."

The motion was then carried unanimously.

Professor DOBSON.—“I have to propose the Vice-Presidents for the coming year. There is a serious gap in the list caused by the death of Professor Robinson Ellis. With that exception I propose that those who are holding office at present should continue as Vice-Presidents. Further, that the gap caused by the death of Professor Ellis should be filled by adding the name of Professor Haverfield, who is well known throughout this country and many others for his researches on the subject of Roman Britain, and known personally to many members of the Association, if for no other cause, from the fact that two years ago at our last Meeting in London he gave us an extremely interesting lecture. One more name I wish to propose, that of the retiring President, Sir Frederick Kenyon. It is not merely a matter of form that the retiring President should be asked to take a lower step and become a Vice-President. We think this the greatest honour we can offer to a retiring President, and there has never been a case in which the honour has been better deserved. In spite of the great calls on his time entailed by the control of the vast institution of which he is the head, our President has found or made extra time to devote himself strenuously to the service of this Association throughout the year. As I myself have seen at Council Meetings, no detail has not been thoroughly grasped by him. I propose, then, the list as it stands, with the addition of the names of Professor Haverfield and Sir Frederick Kenyon.”

Miss CASE seconded the proposal, which was carried unanimously.

Mr. PANTIN.—“I propose that Mr. Seaton be re-elected as Hon. Treasurer, and Mr. Caspari and Mr. Duke as Hon. Secretaries. I need only say that we are under great obligations to these gentlemen and are very grateful to them for being willing to undertake these arduous labours once again.”

Mr. TRAYES having seconded the motion, the officers were declared re-elected.

Mr. MACKAIL.—“Five members of the Council are retiring automatically: Mr. Bosanquet, Mr. Fletcher, Miss Jex-Blake, Mr. Ramsay, and Professor Flamstead Walters. The Council have prepared a list for the acceptance of the Meeting, having

regard to such persons as will most fitly take the places of those retiring and represent different aspects of the field of Classical studies. I propose on behalf of the Council that you should approve the appointment of the following: Miss H. L. Lorimer, of Somerville College, Oxford; Mr. H. Cradock Watson, Head Master of Merchant Taylors School, Crosby; Mr. J. M. Macgregor, of Bedford College, and Secretary of the London Branch of the Association; Miss D. M. Brock, King Edward VI Girls' Grammar School, Birmingham, and author of an excellent book on *Fronto and His Age*; and Mr. Wight Duff, Professor of Classics, Armstrong College, Newcastle-on-Tyne."

Miss SKEEL seconded this proposal, which was carried.

Mr. CASPARI moved and Mr. GARDINER seconded that an invitation received from the recently formed Durham and Northumberland Branch to hold the next Meeting at Newcastle should be accepted. This was approved.

Mr. W. L. PAINE then opened the discussion on the new movement towards oral methods in teaching classics, and said:—

"I have been asked as Secretary of the Association for the Reform of Latin Teaching to open a discussion on the new movement towards oral methods in teaching classics. The best way of opening this discussion is, I feel, to begin by justifying our title, the Reform of Latin Teaching. To an audience that includes those who are recognized the world over as the first authorities on the language and literature of Rome and Greece our title may—must—seem presumptuous. But I would ask you before passing judgment to consider the gross results of classical teaching in our Secondary Schools. You will find that out of that number—*still* a large one—of boys and girls who learn Latin, only a very small minority reach a standard that enables them to read the Roman authors with any pleasure, and only a still smaller minority continue their interest in the classics after their final examinations are passed. Mr. Livingstone showed yesterday how even the teaching of that small minority that gets into the Sixth and goes on to the University might be improved. But I ask you to-day to consider the case of the great majority, the case of the average pupil, of the boy and girl without special linguistic ability. These children leave school with very little, if anything, as the result of many hours spent in the study of

Latin. Thoughtful teachers have long sought the causes of this waste and have asked themselves whether it is inevitable. The Classical Association itself has given evidence by its work on Curricula and on Terminology and by its restoration of the Roman pronunciation of Latin that it felt the need of some reform. Are there not some members here who have themselves wondered whether the visible results of the time devoted to Latin justified its retention in the curriculum? If there be such, still more must they have doubted the advisability of its introduction into that great number of schools, which this century has seen spring up throughout England in the counties and municipalities.

Some of us who feel very strongly that Latin *should* be taught in those schools, and that indeed far greater life might be imparted to the study of Latin in many other schools, have met together for the last three years in September for discussion and experiment. That an investigation into methods of Latin teaching was demanded by teachers has been made abundantly clear by the numbers that from the first have attended our Summer School, still more perhaps by the fact that many of these continue to come year after year.

We have made and are making experiments in various directions; yet a great proportion of us have found that much time can be saved by the application of Direct Method principles to the teaching of Latin for at least the first two years. And by Direct Method principles I do not mean Oral Methods so-called.

I have not time to explain the principles of the Direct Method or to show how they are applied in the class-room. I must refer those of you who are interested in knowing them to the 1913 Report of the Association for the Reform of Latin Teaching, where a full exposition of the principles of Direct Method and their application has been drawn up by Professor R. L. Archer and Mr. L. C. Von Glehn.

The aims of Direct Method teachers—or nearly all of them—you heard yesterday. If our aims differ at all from those Mr. Livingstone put before the meeting, it is only in some unessential details. We have, however, something to add, and I hope that the small point I make now will bring home something of the essence of the Direct Method. Probably all those here present



when reading a Roman or Greek author think to a large extent in Latin or Greek and, without much of an effort, could talk either language within the limits—if it be not rash to set any—of their knowledge. But they could do neither of these things so completely as the child who has been taught on the Direct Method can within his limits, after even one month of learning Latin. So that even one month of learning Latin on the Direct Method leaves the child a changed, a developed, an *educated* person.

In the ten minutes allotted to me I shall just have time to answer three objections that are raised to the use of the Direct Method. It is said that we neglect grammar in our teaching and that thereby the pupil loses some of the mental discipline exacted by the traditional method. My answer is that Direct Methodists teach grammar as rigorously as it is taught by the traditional method—though it is true that we teach it *after* its use by the pupil has shown the necessity of its acquirement, not *before*; that whatever scheme of work the Direct Method teacher adopts must of necessity be a grammatical scheme, and that any application of Oral Methods that is not based on grammar would be more rightly described as Oral Chaos than as Oral Method.

The second objection is raised in the form of a question: Do you use translation? No, we do not *use* translation; we aim at translation. Translation such as Mr. Livingstone set before us as his ideal is also one of our ideals. But we find that the learner is more likely to attain to this ideal if the teacher does not tie the mill-stone of Anglo-Latin round his neck at the beginning of the journey. There is a more rational method of preparing him to attempt this difficult but fascinating art, and that is to teach him Latin in the Latin period and English in the English period. And the pupil should have reached a high standard in both languages before he be allowed to begin to study the art of translation.

Thirdly, it is objected that we shirk difficulties. Why, it is of the very essence of Direct Method to make a frontal attack on the **REAL** difficulties of a foreign language. From the very first lesson the pupil is driven to express himself in that language, and it is only by the attempt to express himself in a foreign language that he can ever realize what a linguistic difficulty is.



And when that language by its very genius is synthetic, you will easily understand how *real* those difficulties become.

Two years ago I had myself one strong objection to the Direct Method, and that was that it put *too great* a strain on the children learning Latin. And if I had abandoned it, that would have been my reason for doing so. But, as I guessed at the time, so experience subsequently proved that the excessive strain had been due to my own uneconomic arrangement of my lesson.

Our experience in the Summer Schools has shown us very clearly three things : *firstly*, the large and growing demand among teachers for the acquirement of Direct Method principles for application in their own class-rooms ; *secondly*, the need of qualifying these teachers to take a Latin class in Latin ; *thirdly*, the difficulty of supplying this need. It is this difficulty confronting us that made the invitation of the Classical Association to open this discussion especially welcome to me. The proportion of—shall I say ?—first-class scholars to the numbers of the Latin school has increased each year, but is still hopelessly inadequate to the amount of work to be done. Whether teachers setting out to use the Direct Method—for use it they *will*—are to be well or ill qualified is going to depend on the co-operation of classical scholars—that is to say, of this Association. We ask, therefore, for your co-operation, your active co-operation, in helping these teachers by suggestion, by criticism, and I am sure all the members of my Association will agree with me if I add—by correction.

I am very grateful to the Council for this opportunity of putting our aims before you. The Association for the Reform of Latin Teaching has some useful and necessary work to do, and, *as* it relies on the Classical Association for all expert information, *so* I hope it will be able to rely upon it for help and encouragement.”

MISS CASE asked what Mr. Paine would consider the minimum time which would make this system reliable, having special regard to Girls’ Schools where there were often only three lessons a week. Could this method be taught in that time ?

MR. PAINE replied that this led him into a position he had hoped to avoid, *i.e.* criticism of the traditional method. He could only answer that one minute a week of the direct method would be better than twenty-four hours of traditional method.

Mr. DUKE inquired if the method directly encouraged a knowledge of Greek and Latin metres. Were the pupils asked to scan as they read ?

Mr. PAINE thought this must be a question of the stage reached. Pupils were asked to read correctly and if possible to get the metre for themselves, but there could be no objection eventually to allowing them to study metre if necessary. He thought, however, it was rather a barren art.

CANON CRUICKSHANK.—“ I have heard some severe strictures passed on the oral method and have also heard a whole-hearted defence of it. The point that occurs to me is, when does Mr. Paine recommend the transition should be made to what he called the traditional method ? I did not quite make out from his statement whether he wished the oral method to be carried through the whole of a boy's education, or whether it was to be confined to the initial stages. Anything that would make the study of Latin real and interesting to boys would receive the whole-hearted support of the Classical Association, but when I come to look at the books used on these occasions at the Summer Schools, I see that the young people are employed in learning plays and reading easy stories written by eminent men of the present age. What I want to know, or what I wish to receive an assurance upon, is that the oral method will by some easy transition lead boys up to the study of, shall we say, Horace's Odes and the best passages from Cicero, Livy, etc. I feel a little jealous that the young generation should continue to read plays on the death of Caesar, etc., written by people of my own generation. I wish to feel more certain than I do at present that the oral method will succeed in landing the young of the present day in an appreciation of and close contact with the master-pieces of antiquity.”

Professor DOBSON.—“ I am not prepared now to discuss the details of the oral method, as I do not know them : till I do I shall regard it with tolerance. Is the new method necessary ? I am not one of those who maintain that everything in the present teaching of classics is bad, but the introduction of the oral method is based on some such assumption. I cannot imagine that the gentlemen who have devoted so much time to the method have done so for amusement : they must think theirs is the only

right way of teaching classics. They make a complaint, I gather, that boys and girls do not take an interest in classics after leaving school, but why should classics be singled out for blame in this respect? I have been present at meetings of teachers of other subjects, and the complaint is universal that subjects are taught wrongly in school. Sometimes it is science, sometimes mathematics, but the fact is that everybody is inclined to feel melancholy about the results of his own work, and associations at certain times feel as individuals do, that they are not getting the best return. This involves criticism of methods and results. I have already compared classics with other subjects. Do we find that the majority of girls and boys on leaving school take a great interest in history or English literature, in French or German? and do they want to pursue their studies in these subjects? On the whole, the average boy or girl does not get any better equipped in French or history than in classics. The objection may be made that greater time is spent on classics, but what about English? An enormous number of people have been taught and practised in the oral method in English, and yet they leave school unable to write decent English prose, or to spell, or write the language grammatically. The fault is not in the system but in the pupils."

Mr. MACKAIL stated that Professor Sonnenschein, who was unable to be present, had asked that his views on the subject might be communicated to the Meeting. He had written as follows:

"I am exceedingly sorry that I cannot be present at the discussion of 'Oral Methods in the Teaching of Latin' to-morrow, as it is a subject in which I have been much interested ever since I began teaching. I have always attached great importance to the living voice in learning any language, whether ancient or modern; in my article on 'Newer Methods of Teaching Latin,' contributed in 1900 to Sadler's Special Reports, I emphasized the point; and I carried out the suggestion there made in my *Ora Maritima*, which I published a few years afterwards on the lines indicated in my article. So I suppose I may be regarded as an adherent of oral methods. On the other hand it seems to me easy to exaggerate the rôle of oral work in teaching Latin; and with the views of the extreme left, as to the disuse of the mother

tongue in class work, I find myself quite unable to agree. I could quote some curious facts as to the similar problem of teaching young Englishmen Arabic in Egypt, and the difficulties which arise owing to the fact that the teachers do not know English. Is not the demand that translation into English be abandoned a clear exaggeration of a principle which in itself has much to commend it?

German experience seems to support the view that while much may be done in schools to make Latin a living medium of communication between teachers and taught, the use of Latin as a means of explaining Latin at an elementary stage is strictly limited."

MR. PAINE.—"The use of Latin is limited to nothing at all when you are explaining the first word of Latin. But though in the early stages Latin cannot be used to explain Latin, action and life and everything round you can explain the meaning of Latin words. I said in my short paper that we advocated the use of the direct method for two years. It was my attempt to catch a few votes, but it was seen through. I know that any one who has taught Latin on the direct method for two years will teach the pupil in the same way all through the school period, and the boy will then go on himself. If the Association will have a little toleration—not that toleration which allows you to throw a wet blanket over us, but allows us a trial for two years—the result will be that, having practised the direct method for two years, you will be persuaded that it is only wise to continue it."

MR. GARDINER.—"Many of those here present must have had some experience in teaching modern languages by the direct method, and I would ask them, Is it not a fact that among teachers of modern languages there is a growing tendency to adopt translation, certainly at the end of two years if not before? It has certainly been my experience in teaching French that it is necessary at an early stage to check results by means of translation. Otherwise it is impossible to be sure that the lower boys in a class, especially those who have not a quick ear, have made any definite advance in knowledge.

Again, with regard to the question of time, is it not the experience of teachers of modern languages that in the early stages it is essential to have four or five periods a week, or better still,



a period every day, if any progress is to be made by the direct method ? ”

Mr. HENDY.—“ I propose that a committee of the Council be appointed to inquire into the possibilities of the oral method. I myself am not a very strong believer in it. My comparative indifference is not, however, due entirely to my complete ignorance, but to a long experience of educational affairs. Every one who gets hold of a new idea in education exaggerates it without measure, whether it is the application of the principle of liberty in teaching through the Montessori methods, or the abolition of the difference between the sexes by educating them together, or a new system of physical, intellectual, and aesthetic development in the shape of eurhythmics. Every one thinks that he alone has at last discovered the key, that he for the first time is introducing Nature into education and will revolutionize the teaching of the future. A committee of this sort might be useful in sifting new methods, and might issue a statement on the subject which would be useful to all teachers. Oral methods are obviously one of the instruments which every teacher of languages would wish to have at command, and a committee of this sort might help considerably in thinking the matter out, and suggesting a practical scheme.”

Miss WOODWARD thought that in the case of girls' schools with three lessons a week it was possible to use the direct method profitably, arouse interest and make progress. She had doubt as to translation, but had not seen the method in practice. Boys having a lesson a day in direct method began to read originals before the end of their first year, and to understand and appreciate them.

Mr. RAMSAY said there was a special difficulty in public schools. Advocates of the method blamed others for not adopting it more widely, but one of the great obstacles in public schools was the size of the divisions. With ten boys he could imagine that wonderful results might be produced, but with thirty there was all the difference in the world. For some years he had had the cleverer boys of an average age of fourteen to fifteen and found the use of the direct method produced admirable results, adding to the liveliness and interest of school: but with a lower division with these large numbers he questioned the usefulness of the

method. In fact, he did not think the results with large numbers were such as to justify its adoption.

Miss CASE was of opinion that the Conference was somewhat of the nature of a revivalist meeting, every one giving their own experience. If they threw cold water on the idea, those who wished difficulties to be solved would not benefit very much by the suggestion.

Professor SLATER.—“A good many of us are not in touch with these new methods. One hears on occasion from old pupils who are teaching in the schools how much the life of the class gains from the adoption of them, but on the other hand some scholars are old-fashioned enough to believe that the higher stage can be reached earlier by the old methods. On such a committee there would be an opportunity of collecting information and instructing the Association, and we might have the advantage of the experience of those who are teaching modern languages. My feeling is one of some doubt. We know the benefit, when learning French or German, of going abroad and acquiring enough colloquial German and colloquial French to discuss within certain limits the topics of the moment; but when it comes to reading a book, people with this oral experience are often quite at fault. That fact raises doubts. Do we want our students to acquire no more than that momentary knowledge? The object of the old method was to gather material which should sink into the mind. Possibly the subject-matter was not perfectly understood in all its bearings at the moment, but it remained—what was best of it—latent in the mind. The oral method may be more valuable at the beginning than later. One thinks of the old-fashioned type of scholar in old days who aimed chiefly at covering ground, and making acquaintance with long stretches of literature. The boys in the sixth form at Bath College, for instance, used to read the *Odyssey* or *Aeneid* in the original as a ‘holiday task.’ The work was done and the reading gave them, as I say, a possession for life. Lord Selborne in his *Memoirs* tells how he took up the *Odyssey* and was required, when examined in it, to be able to translate any passage and to repeat any passage of the whole by heart. He dwells with pleasure on that attainment. If the aim were to learn a language conversationally only, much would be lost. The proposed committee might do valuable service by

collecting and sifting the evidence. Then we should know what we have to gain all round by adopting the new method. Do not let us take it up in haste, merely as a means of enlivening the lessons of an hour."

Mr. F. E. THOMPSON thought that the suggestion of the Committee was exceedingly good.

Miss PURDIE pointed out that speakers were losing sight of the distinction between the oral and direct methods.

The appointment of the suggested committee was voted on and carried.

Mr. TRAYES hoped the instructions to the committee would be not to consider the oral method, but the direct method, which was an extension of what was understood as the oral method.

Professor CONWAY welcomed the appointment of such a committee and would be glad to co-operate with it. He gathered that some had doubts on the matter. His own feeling was that, if it was not desired by the advocates of the direct method that at this stage the Association should take such a step, the Council might think it wise to go no farther in the matter.

Mr. PAINE thought it somewhat premature, and that a little more time should be given to experiments.

The CHAIRMAN felt the Association would allow the Council some discretion, and naturally it would begin operations by getting into touch with the Association for the Reform of Latin Teaching and the advocates of the direct method. If it were understood that the Council were left a certain amount of liberty to act to the best of their judgment, they might proceed to the next item on the Agenda.

Miss CASE suggested that a list of the schools where the direct method was being practised would be very useful.

Mr. PAINE stated that the Latin Association did not publish such a list.

The CHAIRMAN said it would be the business of the Council to obtain information of this kind, and that this information could be privately given to any one who wished to know where they could inform themselves on the subject.

Mr. PAINE stated that he would always be glad to give such information.

Dr. WARREN now took the Chair, and Sir FREDERICK KENYON read the Presidential Address.

### THE CLASSICS AS AN ELEMENT IN LIFE

“Many of the distinguished men who have occupied the Presidential Chair of the Classical Association have commenced their addresses with protestations of their unworthiness. In their cases such protestations may have been necessary; for no one would have guessed at their unworthiness unless they had themselves pointed it out. In my case I may, without affectation, assume that it is so obvious that no words need be wasted upon it. I will merely remind you that you are yourselves responsible for my presence here to-day, since the action of your Council and of your last General Meeting must be taken to be your action. As for me, for twelve months I have had the pleasure of basking in the sunshine of your compliment; and now is the dark hour in which this honour must be paid for—at your expense, however, as well as mine.

I can, however, see some glimmering of method in your madness. Most of your previous Presidents have been men of affairs—statesmen, politicians, lawyers, prelates—and much of the significance of their presence in this Chair has lain in their testimony to the manner in which a classical education has trained them for public life, and to the value which they conceive it to possess as a general basis for intellectual and practical work in various spheres of activity. That testimony is of the greatest value to our cause. It sounds a note which appeals to the public ear, and impresses that great body of practical men whom we desire to influence. But evidently that is not the kind of testimony you expect when you choose as your President one of the rank and file of your own body, one who is committed



beforehand to a belief in his own profession. Nevertheless, it may, from time to time, be right and useful that a President chosen from the rank and file should deal with the ideals which animate those who live in the classical atmosphere, and should try to show how the classics are, or may be, not merely a training for life, but an element of life.

But, first of all, a President who has been a member of the Classical Association since its foundation, and a member of your Council from a month or two later, may be allowed to glance back at the past record of the Association. We have now just completed the first ten years of our existence: for it was on the 19th of December, 1903, that the meeting was held in London which constituted the Classical Association of England and Wales. During that period we have at least fulfilled one function of early life, that of growth. Our first list of members, in October 1904, shows a total of 822 names; our latest list falls barely short of 1,600, besides thirteen libraries, and branches in Manchester, Birmingham, Liverpool, Nottingham, Bristol, London, Northumberland, and Bombay, and federated Associations in New South Wales, South Australia, and Victoria. Our first Statement of Accounts showed an income (excluding life compositions and payments in advance) of £231, with no invested funds; our latest shows an income of nearly £400 and investments to the amount of £900. At first, as I remember well, the Treasurer had some difficulty in showing a balance on that side which means happiness instead of misery after paying the bills for the Annual Meeting and the volume of *Proceedings*. Now my more fortunate successor is able to pay, not only for the *Proceedings*, but also for *The Year's Work* (both of which publications are now presented gratuitously to members in return for their five shillings), and to carry forward a balance of over £90.

But the Association has more to its credit than a bank balance and a long roll of members. It can point to a good record of work done on behalf of the cause for which it was founded—the advocacy of the claims of classical studies and the improvement of the methods of classical education. First in time, and perhaps most definite, is its work with regard to the reform of Latin pronunciation in England. In principle, the battle of that reform is won. In practice, all that is necessary is a vigilant watch against backsliding on the part of those teachers who have been convinced or compelled to come in against their will—*ἐκόντες ἀέκοντί γε θύμῳ*. It is true, and I am sorry to have to confess it, that Oxford maintains her ancient reputation as ‘the home of lost causes and impossible loyalties’: it was pretty, at the last Eneacnia, to hear the Public Orator and the Vice-Chancellor, after sailing along comfortably for some time with the barbarous cacophonies of the unreformed pronunciation, suddenly trying to make their compliments intelligible to the ears of a distinguished scholar from the Continent. It is true also that one great public school, after officially adopting the reformed pronunciation, has abandoned it on the plea that the private schools will not conform to it; indeed, it is almost tragic (if it were not perhaps comic) to see one of the greatest schools of the country thus pathetically powerless to do what it believes to be right, because the preparatory schools which feed it refuse their permission. But taking the country as a whole, the figures elicited by a recent inquiry made by our Council are decisive. In twenty-four out of thirty-nine of the greater public schools the reformed pronunciation is in practically universal use; in five more it is in tolerably uniform use; in seven it is in partial use (generally in the higher forms); in only three is it not used at all. And to this that, out of 577 secondary schools within the

purview of the Board of Education, 550 use the reformed pronunciation and sixteen a variant of it; that it is practically universal in Girls' Schools; that it is regularly used at Cambridge and the newer Universities, as well as in Scotland: and it is evident that in the next generation the transition will be complete, and the Westminster Play will be cherished like a specimen of the dodo. Remember that the reform rests upon an ascertained basis of philological certainty, and that the area of permissible doubt is of quite trivial proportions as compared with that which is sure; and you will realize, not merely that only in this direction is uniformity attainable, but that the opposition to it now rests either upon indolence or upon an irrational preference for the old mumpsimus.

The reform of the pronunciation of Latin was an initial step in the clearing of the ground. Closely allied to this, and in natural sequence, came the Reports of the Committee on the Pronunciation of Greek in 1907 and 1908. Another Committee appointed at the Second General Meeting, 'to consider by what means those employed in classical teaching can be helped to keep in touch with the most recent results of discovery and investigation,' produced a Report in January 1906, which led to the institution of the volume which we know as *The Year's Work*. I hope all members realize what an amount of valuable information they receive in this annual publication, which is now issued to them gratuitously, at no small cost to the funds of the Association.

Yet another step towards the establishment of a scientific and scholarly uniformity in the methods of classical education was effected by the Report on the Spelling and Printing of Latin Texts in 1905, which I trust will not be lost sight of by publishers. More vital, perhaps, are the efforts which the Association has made

to improve the curriculum of classical education, and to adapt it to the requirements of the modern timetable. The Reports of this Committee in 1905, 1907, 1908, and 1909 form a group of documents of a most instructive character, which may be consulted again and again with profit by the schoolmaster, and which may well attain an historical position as an educational manifesto of the first decade of the twentieth century. I am inclined to suggest that the work which has been done for Latin in these Reports might now be usefully undertaken for Greek. There are many questions of considerable importance, such as the amount of time which should be assigned to Greek, the order in which authors should be read, the stress which should be laid on Attic Greek as compared with other dialects, and so on, on which I think schoolmasters might welcome a discussion by a competent Committee. In these cases it is not a matter of attempting to impose a curriculum on all schools or on any school, and consequently it is not possible to measure the effect of the Association's efforts; but its object is to make suggestions which schoolmasters may consider and adapt to the particular circumstances of their own schools.

Yet another problem of method has been attacked by the Association in conjunction with other bodies which are interested in the same subject, namely, that of Grammatical Terminology, on which we have had valuable Reports in 1910 and 1911. The subject is one which loses its interest for most of those who are not actively engaged, in either the active or the passive voice, in the work of education; but there was a time when it was a matter of enthralling interest to all of us, and we cannot but gratefully recognize the labour which the Committee devoted to the clearing away of one of the great stumbling-blocks to educational progress.



And here there is a personal tribute which I think we should not forget to pay. In all these Committees, the Reports of which have entailed so much strenuous and unremunerated work, the protagonist has been one of the founders of our Association, one of the original pair of Secretaries who laid down our policy and guided our early footsteps, Professor E. A. Sonnenschein. If the Committees which I have mentioned have done useful work in the cause of classical education, no small portion of the credit is due to Professor Sonnenschein, who has also usually been the intermediary for reporting their results to the annual meetings of the Association. Others have no doubt co-operated zealously and loyally ; but I think none will grudge this special recognition of his labours.

Now I feel that this enumeration of the principal activities of the Association is perhaps open to the criticism that we have confined ourselves to the discussion of questions of educational method. Method, after all, is mainly a matter for those who are concerned in the practical work of education. It does not reach the heart of the matter, nor explain why we set so much value on the classics ; nor does it interest those to whom the classics represent art and literature, not merely a subject of class teaching. If method is the sole reason of the existence of the Classical Association, may it not be said, its sole supporters will be schoolmasters and schoolmistresses ? Possibly ; and yet method was a vital matter to us when we were learners, and is a vital matter now to those who are learners to-day. On the success or failure of the methods of classical education to-day depends the share which the rising generation will have in the great heritage (as we believe it to be) of ancient art and literature. And in the existing state of educational controversies, I think it showed a sound strategical insight that the Association

should have devoted its first efforts to putting right certain acknowledged defects, rather than to general, but possibly vague, assertions of the value of a classical education.

But the Association has done much more than this. Not only in occasional papers at our annual meetings, but still more through the meetings of the branches which have sprung from our parent stem, the Association has tried to stimulate interest and to disseminate information in subjects of classical learning. The annual volume on *The Year's Work* enables busy students to keep in touch with all important work which is being done by scholars in all parts of the world. By the taking over of *The Classical Review* and *The Classical Quarterly*, the principal organs of classical scholarship in this country have been placed on a more satisfactory basis, and permanently attached to the interests of learning. The papers which have been read at the meetings of the Association and its branches, if gathered together, would provide materials for a very notable collection of essays on a great variety of topics. The Manchester Branch has even undertaken excavations, the value of which is not confined to the results reported in the volumes which it has produced, but is to be found also in the stimulus which they must have given to archaeological interest in Manchester.

I think that this is a creditable record for our ten years' life ; and I think we may fairly say that the cause of classical education is stronger, and its prospects brighter, because of our existence. But what is this cause of classical education ? May we not remind ourselves, even though the expression is that of a single member of the Association and binds nobody, of our hopes and our ideals ? Perhaps we may do something to clear away misconceptions which exist about us, and to win adherents from some who are disposed to look

askance at us. At least you may allow me, in this one brief moment of my opportunity, to make a confession of faith, commonplace though it may be.

What I would most lay stress on is the width of the interests which we represent, and their actual living importance to our civilization to-day. I am afraid people sometimes look on the advocates of the classics as narrow and intolerant specialists, who desire to confine education to a comparatively small area of antiquated and unpractical knowledge. The Poet Laureate—himself a classical scholar—has recalled

A time sixty summers ago,  
When, a young chubby chap, I sat just so  
With others on a school-form rank'd in a row,  
With intelligences agape and eyes aglow,  
While an authoritative old wise-acre  
Stood over us, and from a desk fed us with flies.

A dry biped he was, nurtured likewise  
On skins and skeletons, stale from top to toe  
With all manner of rubbish and all manner of lies.<sup>1</sup>

That is the sort of teaching which we wish to exorcise.

To my mind (and I am sure to yours also) the cause of the classics is the cause of all imaginative aspirations, of all intellectual interests. We are, or should be, allied with all lovers of literature, with all lovers of history, with all who cherish the spirit of inquiry and the freedom of thought. Our object is not to make small boys translate Xenophon and Caesar, but to give them intellectual interests which shall enable them to appreciate, not only Homer and Virgil, but equally Dante and Milton, Goethe and Wordsworth, all the great thoughts of all ages and all lands, and to be awake to the movements of our own day, and to discriminate between the false and the true, the new voices of beauty and the insincere cries of self-advertisement

<sup>1</sup> *Poetry and Drama*, vol. i. p. 395 (Dec. 1913).

So far from being a narrow cult, of little practical value, classical education, rightly understood, is the widest and most liberal form of preparation for the needs of everyday life. Our claim must not be pitched too low. Our creed is not merely that a man may read the classics and be blameless, but that a man will be a better man of business, a better lawyer, a better merchant, a better stockbroker, a less hide-bound politician, if he keeps alive in his soul the love of literature, the interest in things of the intellect, of which the Greek and Latin classics are the spring and perennial source of refreshment.

It is a cruel error which makes the term 'classical' connote that which is formal, mechanical, dead. Of Latin (with the important exception of the greatest names, Virgil, Catullus, Lucretius, Horace) it may be true that it stands mainly for law, for order, for routine; but the spirit of Greek is the very spirit of life, of inquiry, of freshness. Greek tries everything, questions everything, is overawed by no tradition, seeks for life and beauty everywhere and at every cost. Is this a spirit to be banished from an age such as ours, either as alien or as useless? Can our philosophers and men of science, and especially the young men who are beginning to be philosophers and men of science, learn nothing from Aristotle? Do we need nothing of the freshness of Herodotus, of the method of Thucydides? Have we so fully solved the problems of Aeschylus and Euripides that we can get no hints from them? Can we ever have got beyond the range of the inspiration and the insight of Plato? Those who would banish Greek from our studies, or would make it the peculiar property of a select few, are doing a grave disservice to the whole cause of intellectual and spiritual life in this country.

Rather I would urge that by every means in our



power we should strive to extend the range of Greek, not as an instrument of education, but as a living literature in actual use for intellectual enjoyment and refreshment. And here we may claim the co-operation of all lovers of all literature in whatever language. It is lamentable to see how small a part the reading of good literature plays in the lives of men and women after they have emerged from youth and embarked on the business or the pleasures of life. They say they have no time to read, that, between their professional vocations, the reasonable requirements of exercise and of family life, literature is crowded out. No one will deny that there is much truth in this plea. We are all too well aware that we cannot find time to read nearly as much as we would wish, or as we believe to be good for us ; and it is painfully true that, if the habit of reading good literature is dropped, the taste for it soon becomes atrophied. But let me take one phenomenon which at once illustrates the evil and suggests the possibility of a remedy for those who care to take it. It is the fate of many thousands of educated men to travel by train every day to and from their places of business. The time occupied by the journey may be anything from a quarter of an hour to an hour either way. Now if you travel by the morning or evening trains on our suburban lines, what do you see your fellow-passengers doing ? Reading. Excellent : the channel of communication to their intellect is at least being kept open. But what are they reading when you see them in the morning ? The morning newspapers, invariably. And what are they reading when you see them in the evening ? The evening newspaper, almost invariably. Now it is very proper that a citizen should keep himself informed on the affairs of his country and of the world in general, and should take a healthy interest in public questions. But is this quenchless

thirst for information really justifiable? After you have carefully read through the political news, the foreign news, the financial news, the law news, the personal news, the moving accidents by flood and field of the previous day, the sporting news, and even the announcements of births, marriages, and deaths in the morning, is it really necessary to read them over again in different words in the evening, or to anticipate what you will duly find in your paper next morning if you can only wait until then? Except at times of great and special interest, surely once a day (it is immaterial whether morning or evening) is sufficient to read the news of the world. Consider, when for any reason you are unable to see a newspaper for several days, how little you find that you have missed, how immaterial nearly all their information is, when once it has ceased to be novel.

And, on the other side of the account, consider how much use can be made of an additional half-hour a day, in a place where you are free from letters and from telephones, and (if you select your compartment carefully) from conversation. I remember (if you will pardon a moment's lapse into autobiography) when living at about forty minutes' distance from town, being able (without shirking or skimping the conscientious study of the longest of our daily papers) in the course of a few months to read through in the train the *Iliad*, the *Odyssey*, the *Æneid*, five books of Livy, the whole of Catullus, and Martial. I should not, personally, repeat the experiment with either Livy or Martial, whom I happened at the time to have a particular reason for reading; but there are plenty of other authors who might be substituted.

And please understand that no special merit is claimed for this, and that no special knowledge of Greek or Latin is needed for it. No doubt you may come on

obscure words or passages here and there, but there Dogberry's advice will serve: you may take no note of him, but let him go; and if you avoid the notoriously difficult and obscure authors, you can have, with little drawback, the enjoyment and the stimulus which come from the best literature. Obviously this is a method which is not applicable only to Greek and Latin; indeed, it is more easily put in practice with our native literature or with French, and, if any of us were to see our fellow-passengers reading Shakespeare or Molière, or even the newest English or French poetry, I do not suppose we should feel bound to take up our testimony against them because they were not reading Homer or Horace. But I do wish to urge the point that any man or woman who has had a fair classical education could easily cultivate this habit if the familiarity with Greek and Latin which they have acquired in school and university days were not allowed to rust as soon as they have passed their last examination.

Modern enterprise has indeed made it easy for any one to maintain, and by practice to improve, such facility as he may have acquired in reading the classical languages. There are many men who can get along well enough with a classical author, if they can be occasionally helped over an unknown word or a difficult passage; and there are others who, while they cannot make much progress except in a translation, would yet be glad to see how an occasional passage stands in the original. For such people (that is for nearly all of us) the practice of printing the text and translation on opposite pages makes such unceremonious reading of the classics as literature and for pleasure, as I have been describing, an easy and simple undertaking. It is for this reason that I think all adherents of the classics, and all those who desire to see the reading of them maintained by those who are not professional scholars, owe a tribute

of recognition to an enterprise now going forward under the leadership of one of our most honoured and (may I say ?) beloved members, Mr. T. E. Page—I mean the Loeb Classical Library.

But why should we lay such stress on Greek and Latin in our plea for the cultivation of the imaginative side of our nature ? Why cannot our needs be supplied from our own rich native literature, or, if we want variety, from those of the modern tongues which are also useful for the intercourse of daily life, from French or German or Italian ? That is the line of least resistance, and by following it much time would be saved, and what is learnt might be learnt more fully and thoroughly. Should we not, if the cultivation of intellectual interests be our main object, dissolve our Classical Association and attach ourselves to our friends, the English Association and the Modern Language Association ? So, by giving up the high, but admittedly hard, task of teaching sufficient Greek to make the beauties of Aeschylus and Plato comprehensible, we might succeed in spreading a love of imaginative literature, through the medium of Shakespeare or of Victor Hugo, over a wider circle of recipients.

There may be many answers to these questions, and from many points of view the impossibility of replacing Greek and Latin by modern languages may be, and has been, demonstrated ; but the ultimate basis of the argument seems to me to be found in the relation which Greek and Roman (but especially Greek) thought bears to our modern intellectual life. Many of those here present will remember a brilliant lecture in which our loved and lamented President, Henry Butcher, contrasted the Hellenic and the Hebraic contributions to modern thought. I would take a slightly different point of view in dealing with our present subject. In



our modern Western civilization the sense of beauty in its widest sense, artistic and literary, is composed of two principal elements, the classical (which is mainly Hellenic) and the Christian (which we call Gothic or mediaeval). The classical element we have at its best in the creations of Greek art and literature and in a few of the greatest among the Romans. The mediaeval we have in the glories of Gothic architecture and sculpture, in the paintings of those mediaeval manuscripts which are so strangely neglected by the majority even of persons who have artistic taste, and in many works of handicraft in metal and ivory. And we have the combination of both elements, but with the Christian in predominance, in the splendid efflorescence of the Renaissance.

Now in the products of these ages and of these elements, in the classical art of Greece and Rome, in mediaeval Christianity, and in the Renaissance, we are at home. Our spirit is at home here in a way in which it never can be at home in the art of any other age or country, because to no other age or country do we stand in the same relation of parentage. In all other expressions of the human spirit—Egyptian, Assyrian, Persian, Hindu, Chinese, Japanese—however much we may admire them, we feel something alien. We may be impressed by the mystery with which the ancient Egyptian somehow contrived to invest the relics of himself which he has left to posterity, or by the strength and force embodied in Assyrian sculptures. We may recognize the value of the suggestions of new ways of looking at nature and new methods of artistic expression which we have received from Japan, and in recent years perhaps still more from China. But their value and their impressiveness lie just in this fact that they are alien modes of expression, glimpses of unfamiliar aspects of the human spirit. In them we have no continuing

city. The European spirit, and the spirit of those peoples which have gone out from Europe, can never be at home there.

This is a truth which cannot but be borne in upon any one (provided that the idea interests him) who has occasion to go about a great Museum. Sometimes one would like to shut up everything that does not minister to the sense of beauty. One would, of course, be closing one's eyes to many other sides of intellectual culture, and particularly to that which is connected with the study of history. But if for the moment you look at a Museum as a temple of beauty, what would be the result? Everything Greek would remain, with such Graeco-Roman work as preserved something of the freshness of its fountain head; some mediaeval work, much among the prints and drawings, some glass and porcelain or pottery; but whole sections, whole departments of the Museum would be closed, including some which, I fear, are found most generally attractive. And what would be left would belong almost wholly to those two great categories that I have named, the classical and the Christian.

One of the most recent acquisitions of the British Museum is a colossal product of the skill of a Chinese potter, the figure of a Buddhist devotee seated in meditation, executed in the T'ang period, about the ninth century of our era. The face has none of the conventional lifelessness which we are accustomed to associate with Chinese religious images. It is finely and expressively modelled by the artist's hand, and conveys a sense of dignity and aloofness which is impressive to a high degree. And perhaps we reflect with surprise and admiration that the figure was produced some eleven hundred years ago. But step across to the Elgin Room and look at the Theseus, executed some thirteen hundred years before the Chinese figure,

and say, not which is the most beautiful, but which is the most akin to us. In the Buddhist devotee we are looking at the fine product of an alien civilization, an alien thought, an alien sense of beauty ; in the Greek hero we see the ideal of ourselves, one of our race and blood, one with whom we are at home. The two thousand four hundred years which separate us from Phidias roll away, and we are able to say, in all sincerity, what we cannot say of Egyptian or Babylonian, Mexican or Chinese, ‘ We be of one blood, thou and I.’

Therefore when we are asked to give up Greek as a main staple of the education of our upper classes, and to reduce it to the private preserve of a few choice spirits who will not be kept out of it, we are not merely asked to deny ourselves the knowledge (or at any rate the first-hand knowledge) of many of the finest products of the literature of the world : we are cutting our civilization away from its roots. This has already happened once in the history of the world. As the result of the barbarian invasions, the Roman civilization of Western Europe was, for several centuries, severed from communication with the Greek civilization surviving in the East, and from a knowledge of ancient Greek literature ; and although other forms of expression gradually developed themselves, notably in architecture and in painting, yet the human spirit was cramped and confined until Greek was rediscovered. Whatever other causes co-operated, it was pre-eminently the recapture of the classical spirit, which came with the recovery of the Greek writers and a new acquaintance with many of the Latins, that caused that reawakening of intellectual life which we know as the Renaissance. So, I feel assured, it will be in the future. If the time should ever come when Greek ceases to be a leading influence in our literary and artistic consciousness, the human intellect will have dark days before it. The

effects will not, of course, be realized at once, and will not be fully evident until they can be viewed in retrospect; but a great and constant source of inspiration will be dried up, and (unless humanity should change its type) one living channel of intercourse with the human spirit will be closed. And so the pulse of humanity will beat at a lower rate, until there shall come, as assuredly there must come, a new Renaissance :

Magnus ab integro saeculorum nascitur ordo.  
Jam redit et Virgo, redeunt Saturnia regna.

Alter erit tum Tiphys, et altera quae vehat Argo  
Delectos heroas; erunt etiam altera bella,  
Atque iterum ad Troiam magnus mittetur Achilles.

Nor is it only because Greek and Roman literature are so vital and original an element in our spiritual culture that we should resist the pressure upon us that would make them the privilege of the few, and, on the contrary, strive to extend their range as a living part of our best education. It is also because their spirit, and especially the spirit of Greek, is of such incalculable value in our intellectual discipline to-day. It has a message and a training for us which are of the first importance for this generation, here and now. It is generally felt that our poetry and our art stand to-day on the threshold of a new development. The actual achievement of several of our young poets, and perhaps of our young artists (though here I speak with more diffidence), is remarkable; and the stir of a new life and a new promise is quite unmistakable. At such a moment the influence of Greek has a double value. On the one hand, it is the spirit which encourages new ventures, which stimulates fearless inquiry and bold experiments. It is the spirit of light, of freedom, of a refusal to be dominated by convention. On the other hand it imposes the discipline of sanity and good taste



So far as the teachers and disciples of the new schools—Post-impressionist, Futurist, Cubist, and what not—are in earnest and are not merely contortionists anxious to attract public attention, we may watch with interest their efforts to strike out new methods of expression ; but we must not be surprised if Greek boldness, without Greek taste and sanity, leads them into pitfalls and blind alleys. We shall recognize that the Futurist poet is wrong in holding that methods of expression which faithfully reproduce the conversational style of Mr. Jingle are the necessary or the best vehicle for the emotions of the twentieth century. We shall refuse to believe that the only hope for literature lies in the obliteration of the past, because we shall remember that the greatest literature has habitually been founded on tradition. And we shall look with suspicion on art which, in order to express itself to its satisfaction, is obliged to cultivate the ugly or the uninteresting, since we shall remember that, in Greek, the supreme power of expression went with the clearest and purest beauty, and that when effectiveness was sought through violence of phrase and colouring, the result was, not Euripides, but Timotheus.

There is just one proviso which (since I am only putting forward personal opinions, to which no one else is committed) I should like to interpolate here. There is a certain tendency, as it seems to me, among some of our most interesting and stimulating leaders, to divert attention from the central products of the Greek genius to the fringes and background of the subject, and to dwell on just those parts of Greek thought which are least peculiar to the race and in which it is most akin to other peoples. Anthropology and mythology are great and mysterious goddesses, who have a fascination of their own, even if it be sometimes akin to the fascination of a nightmare ; but I confess the Greek interests

me least when he is nearest to the level of the black-fellow or the Hottentot. It is, no doubt, curious to see how the superstitions and folk-lore of our common humanity underlie the workings of the Greek genius ; but at best it is but a background, and the perspective is falsified if too much stress is laid upon it. In this connection a phrase of Mr. Kipling's ' Private Ortheris ' occurs to me, when, to account for an erratic shot, he complains of ' too much blooming background in front.' The literary name for the natural phenomenon of which he spoke is mirage ; and it is the mirage of mythology of which I would, diffidently and respectfully, complain in some of my betters.

This, however, is by the way ; for not even the most ardent mythologist or anthropologist would seriously deny that the supreme value of the Greeks to us consists in the unique excellence of their literature and art in the period of their fullest splendour. On that I need not dwell, for here we are all agreed on it. What we have to do is to convince the world, and especially that part of the world which concerns itself with education, that the cause of the classics, and especially the cause of Greek (for Latin has other grounds of defence) is the cause of intellectual and spiritual culture generally ; that the classics are not a dead thing, but an element of vital value to modern life ; not a special preserve of scholars, but the common heritage of all who take part in intellectual things, of all that class in virtue of which the nation takes its rank in the world of spiritual values.

It is our task to persuade the advocates of other forms of education, and perhaps especially those who are concerned with the exact sciences and the handling of concrete material facts, that we are not their enemies, but their allies ; in some cases that we aim at the same ends, in others that we lay the best foundations on which the superstructures that they desire may be

reared, in others that we at least offer to make life richer and more enjoyable, *ὥς καλλώπισμά τι πλούτου*. Education should give a man a wider outlook on existence than he will get from the material surroundings of daily life. It should open his eyes to regions of moral and intellectual beauty to which it is only too easy to become blind. Moreover, since most of us have but pedestrian powers of expression, it should provide him with words wherein to clothe and express those higher and deeper thoughts and feelings which come to all of us at times, but which can be atrophied and killed if expression is never given to them. The most hardened haunter of clubs and golf-links had once ideals and aspirations transcending the material life of every day, and it is our duty and our desire to kindle that fire as strongly as possible in youth, and to keep it alive in middle age ; above all, to give to as many as possible the keys of intellectual enjoyment, and encourage them to use them.

Our ancestors, with their narrower range of education and their intensive culture of Virgil and Horace, did attain such a means of expression as I have referred to, and did, to an extent which we do not always realize, surround their daily life with an atmosphere, however thin, of imaginative colouring. We are in danger of losing this through the pressure of competing subjects, and of substituting the pursuit of knowledge for the cultivation of intellectual tastes and interests. It must be the object of our improved methods of teaching to preserve for the average man and woman those imaginative elements which redeem life from being a mere routine of material desires and their gratification.

Ladies and gentlemen, if we can go about our work in the proper spirit, surely it ought not to be impossible, even in a materialist age, to persuade our critics that, in seeking to eliminate Greek and diminish Latin in our educational systems, they are not, as they maintain,

removing obstacles from the way of those who desire education, but are in fact making that education less valuable to those who attain it. Much depends on the spirit in which we work. You will remember the doctrine of William Morris, that if work is to be good the workman must take pleasure in it. That, surely, should not be difficult; for Greek literature (and the best Roman) is essentially a literature of joy. And if we can instil this doctrine into all who are capable of receiving it, if we can make them realize that Greek literature and art are the product of that joy in creation which is the supreme happiness of existence, then we shall have gone far towards saving our civilization from the loss of one of its most stimulating elements, an element of life and discipline which is of vital import for our race and for this generation."

Dr. WARREN.—"I must confess I am rather surprised at having the honour of presiding on this special occasion. For a number of years my attendance at the gatherings of the Classical Association has been intermittent. I feel inclined to say in the words of one of my predecessors :

Too rare, too rare, grow now my visits here,

but that is not from any want of interest, keenness, or sympathy as to the growth of the Association or its work. The best reason for asking me to take the Chair on this occasion is that I was one of the first founders of the Association, and for some years I came up from Oxford to serve on the Council. I have heard to-day from the President with the greatest interest the tabulated statement as to the growth and development of this Association which does so much not only to guard education in the fullest sense, but to foster the best interests of the country.

I move from the Chair with pleasure a vote of thanks to our President. This vote might be moved from the Chair without any words at all; still, I think you would like me, and it is my desire, however imperfectly and briefly, to say something in support of this motion. We have to thank our President for so very



much. In the first place, while the stimulus and inspiration of it are fresh, while his voice still lingers in our ears and sinks into our minds, we have to thank him for his helpful, suggestive, and discriminating address. The more we think of it, the more we shall find in it which is helpful for our daily lives and the lives of those with whom we come in contact. But, speaking as an old member of the Council and Association, I can say that we have to thank Sir Frederick Kenyon for much more than this. This is only the fine flower bursting out. We have to thank him for all that he has done for our Association and the cause it represents. He is a man of many distinctions; some few of them are set down here on the paper which describes him. But however many are the distinctions which can be expressed in letters, his distinctions innate and acquired are greater still. We have to thank him for his example more than for words and services. It was a great day for the cause for which we stand when he was appointed to the very foremost position for any scholar in the world, the directorship of the great national institution which represents those causes and interests both in this country and in the world. It was a great thing for us that a classical scholar, so eminent and varied in his attainments and sympathies, should be appointed. How did it come about? Librarians and great libraries, as classical scholars know, have not always appointed the kind of man whom we should choose for our President. Their quarrels and petty bickerings are as historic as their great contributions to literature. Sir Frederick Kenyon said just now that our Presidents have usually been statesmen, men of affairs, men of wide outlook and experience. I claim Sir Frederick Kenyon as one of those very men. I knew him first at Winchester by examining him. I knew him at Oxford, at New College, when he was elected a Fellow of my own College of Magdalen, an election which we repeated with more satisfaction when we made him an Hon. Fellow a few years ago. It is by this combination of qualities—sympathy, love of letters, devotion to high thought, and practical gifts—that Sir Frederick Kenyon has done what he has done for our Association and the world. I think, therefore, we have to thank him for his example, and feel proud that we can put him forward as a specimen of what classical culture may produce in happy

circumstances and opportunities. We have had experience here of the good sense and practical gifts which underlie and are concealed for the moment by his geniality. How much wisdom there is behind his tact! We have to thank him for all that, as well as for the delightful address to which we have listened.

I will now ask Miss Strudwick, Head of the Latin Department of this College, to second the motion which I have the pleasure to bring forward, and which I am sure will be carried with the warmest and most enthusiastic acclaim by all."

Miss STRUDWICK.—"It is a great honour and privilege to be allowed to second the vote of thanks proposed to Sir Frederick Kenyon. Those members of the Classical Association whose work lies in London feel especial pleasure in the fact that Sir Frederick Kenyon has been President of the Association during the last year; those of us who have sheltered so many Saturdays within the walls of the British Museum feel an especial appropriateness in his Presidency. I have listened with great interest to Sir Frederick Kenyon's address and especially to his suggestion that one ought to read fewer newspapers and more classical texts in the train. My experience in trains is usually that of a strap-hanger, and it is difficult to read the *Iliad* or *Odyssey* in these circumstances, but I hope in the future I may be able to contrive to do so."

The vote of thanks was then carried with acclamation.

Sir FREDERICK KENYON.—"I must not take up more of your time, but will merely briefly thank you for your extreme kindness to me. I have been accustomed for many years to know the exaggerated kindness of the President of Magdalen to his friends, and I have had the benefit of his friendship since school days. Therefore I am prepared, knowing the kindliness of his nature, to discount some of the eulogies he has bestowed on me, and I ask you not to be misled by them. I desire also to thank Miss Strudwick for seconding this Resolution. In common with the other members of the Association I am grateful for the hospitality which Bedford College has shown to us here to-day. I conclude by thanking you all, Ladies and Gentlemen, for your excessive kindness to myself."

Canon PAPILLON.—"I have to move a vote of thanks to the Authorities of Bedford College for their reception of the Classical

Association to-day, and for placing at our disposal these beautiful buildings so conveniently situated. When I say 'these beautiful buildings' it is possible that there may be some difference of opinion as to whether the exterior represents the last and highest word in Collegiate architecture, and it is possible that the President of Magdalen may have drawn a slight mental contrast between the buildings here and those from which he has come—but that is merely an ungracious remark which shows my want of artistic taste, or perhaps it is, as Sir Frederick Kenyon said, that to me they are an alien mode of expression conveying a glimpse of an unfamiliar spirit. There is, however, no question that we have been most splendidly and comfortably received, and I should like to express particularly our thanks to our hostess, the Principal, for her kindly and gracious hospitality; to Miss Doherty, and Miss Blomfield, who have been responsible for all the necessary household and domestic arrangements that have helped to make the wheels of this gathering run so smoothly; and to Miss Strudwick and the members of the Bedford College Greek Play Society who (as I hear, for I was not able to be present last night) gave those who were present a most refined, artistic, and scholarly presentment of some well-known Idylls of Theocritus. To the authorities in general, and to each of those ladies in particular, I desire to convey our most grateful thanks."

MR. COSTLEY WHITE.—"Seldom has a duty been assigned to me which I have undertaken with such pleasure as I do that of seconding the vote of thanks to the Bedford Ladies' College for their hospitality to the Classical Association, of which I am proud to be a member, though, I regret to say, one of the newest members. I will only make one remark in emphasizing my own feelings of gratitude to Bedford College. I have for some time sought an opportunity of expressing to the ladies of Bedford College my own recognition—my grateful recognition—of the service they rendered to the classical world and to us at Bradfield in their production of a Greek Play, the *Antigone* of Sophocles, at the Court Theatre some two years ago. They invited me to come to that play. I came with a certain amount of prejudice because I knew they were going to use the modernized pronunciation. But, after five minutes, my senses were very happily tingled and pleased, and when I

had heard thirty lines of the play I wondered why we did not all pronounce our Greek in that fashion. I felt that in that pronunciation the Greek language was represented in a very human form, a form in which one could express the deepest sentiments of one's heart, and also invite one's friends to luncheon. I thank them on behalf of the Classical Association for their kind hospitality to us on this occasion."

Dr. WARREN.—"May I, in tendering this vote of thanks, add a word to the testimony rendered to my College? The secret of the beauty of Magdalen is that it is so well adapted to the spirit in which it was founded and the object for which it was founded. The same secret may be found in these buildings. I did not draw a mental contrast between Magdalen and Bedford College when I saw the latter, but I was drawing a mental contrast as I listened to Canon Papillon between the beautiful College in which I find myself to-day and that which I knew thirty years ago when one of my sisters came here as a student, and to which I have frequently come since. There is a great difference between the Bedford College of those days and that in which we are now. I think the spirit and objects were the same in those homelier and more simple days, but they are far better expressed and carried out now. May I be allowed, in tendering this vote of thanks, to congratulate the authorities and all who belong to Bedford College, students, past, present and future, on the building in which the College now finds itself?"

The Association now adjourned for lunch, and reassembled at 3 o'clock, when Mrs. S. ARTHUR STRONG, LL.D., delivered a lecture, illustrated by lantern-slides, on "Collections of Classical Antiquities in the Museums of America."

Mrs. Strong began her lecture by comparing the Americans of to-day, regarded as collectors, to the ancient Romans and to the English of the Renaissance; the feeling that part of the glory of a great nation lies in its possession of famous works of art was the same, although methods of acquiring such treasures had become more pacific.

After this brief introduction Mrs. Strong limited herself, owing to the shortness of the time at her disposal and to the abundance of material, to a mere demonstration, intended to



draw the attention of students to the principal works of ancient art in American museums. She pointed out that, while no American collection had any great series, or ever could have, such as our own Elgin marbles or the Pergamene marbles at Berlin or so many works of any one period as most of the great European museums, they were yet exceedingly rich in isolated examples of the highest interest and beauty. Their sculptures, which are now beginning to be known, thanks to the efforts of American and foreign scholars, include such masterpieces as the Aphrodite on a swan (Boston); the Chios head, rendered celebrated by M. Rodin's admiration when this masterpiece was displayed at the memorable Exhibition of Ancient Greek Art at the Burlington Fine Arts Club in 1903; the fragment of a mounted Amazon, in the style of Timotheus, and probably from his hand; an old peasant woman of the Hellenistic period (New York); while both New York and Boston have a specially rich series of Hellenistic and Roman portraits. The head of Augustus recently acquired by Boston deserves to rank with the heads of the statues from Prima Porta (Vatican) and from the Via Labicana (Terme); New York possesses one of the rare portraits of the Republican period.

Mrs. Strong wished to draw special attention to the collections representing the minor arts. In the department of Greek vases, only the Louvre, the British Museum, and the Museum of Berlin could now rank before Boston; and New York ran Boston very close. It was interesting to note that the Boston collection had lately been enriched by the purchase of the finest pieces formerly belonging to the Marchese Spinelli, of Suessula, near Capua. The purchase includes so great a masterpiece as the celebrated skyphos by Hieron and Macron with the "Abduction and Return of Helen" (Furtwängler-Reichold, *Vasenmalerei*, ser. ii. pl. 24). The collection of ancient glass at New York was now admitted, she believed, to be the most complete in the world, rivalled only by the great collection at Cologne. The Arretine pottery in the Boston Museum, both vases and moulds, seemed, as far as a cursory inspection could reveal, to be of the first order. The collection of Cypriote antiquities in New York had been completely rearranged in chronological order by Professor Myres, of Oxford, who was at present finishing the catalogue.

It included the wonderful archaic sarcophagi from Amathus and Golgoi.

Probably the two pieces of sculpture which would continue to attract most attention for some time to come were the superb archaic stele in New York of a youth and his sister (the fragment with the head of the girl is in Berlin [see Kekulé, *Griechische Skulptur*, p. 15], and it seemed a great pity that the two parts could not be reunited); and the famous Boston reliefs, held by many competent authorities, including Professor Studniczka, to have formed, with the Ludovisi reliefs in the Museo delle Terme, the decoration of an altar balustrade. Professor Ernest Gardner, in an able article in the *Journal of Hellenic Studies* (vol. xxxiii), had made it practically certain that the two sets of reliefs could not belong together; and Mrs. Strong, in her demonstration, showed additional reasons for dissenting from Professor Studniczka.

Mrs. Strong also spoke of the fine specimens of Ionian bronzes now to be seen in America; the well-known tripod at the Fogg Museum, Harvard; the splendid handles and other utensils from Civita Castellana, lately purchased by the New York Metropolitan Museum; and the famous chariot from Monteleone, unique in importance for the light it throws not only on Ionian art, but on the early relations between Ionia and Italy. Mrs. Strong also added some remarks on the rapidly developing Museum of Philadelphia.

THE CHAIRMAN (SIR FREDERICK KENYON).—"I feel sure you will all agree with me that Mrs. Strong has given us a very remarkable exposition, demonstration, and lecture, and I congratulate Mrs. Strong on her tour in America. Her lecture is remarkable as a demonstration, for it adds to our knowledge of Greek Art. It is also remarkable and interesting as an exposition of the administration of American museums. She said the Directors in the United States have the ideal of establishing a completely representative collection of Greek Art. That ideal is also shared by our antiquated museums on this side of the Atlantic. There is no occasion for us to grudge to the American Museums and collectors the collections they have been fortunate and skilful enough to make. We ourselves have profited in the past from those who have brought objects of

ancient art here, and we should not cavil at those who do the same in another country. We are rich ourselves, and should not grudge those riches going to our cousins across the Atlantic. There is enough Greek Art in the world to enrich many countries. We who believe in Greek Art and literature as an inspiration and training for life can only be glad that such fine examples should have found their way to our friends in America. In your name I thank Mrs. Strong for the trouble she has taken on our behalf."

Professor RIDGEWAY then read a paper on "The Origin of Greek Tragedy, illustrated from the Dramas of non-European Races." Before beginning the lecture, he said, "I wish to return my heartiest thanks to the Association for the most unexpected and delightful honour they have done me in electing me their President for next year. It is a very onerous position to fill the Chair of the Classical Association of England and Wales. I feel the responsibility very much, but will do my best, in whatever may be required of me, be it little or much."

The following is a summary of Professor Ridgeway's paper.

He briefly described the present state of the controversy on the origin of Greek Tragedy. It had been universally held that it arose solely in the cult of Dionysus until he had argued that it had sprung independently from the worship of dead heroes, such as Adrastus, and that the only Dionysiac element in it was the Satyric drama, which itself had sprung out of the cult of the hero Dionysus. Dieterich later urged that Tragedy arose from the Mysteries (held by Mannhardt, Frazer, etc., to be in honour of Demeter, as a Corn Spirit). This view has been modified by the followers of Dieterich and Dr. Frazer (Miss Harrison, Mr. Cornford, and Professor G. Murray), who hold that the Dithyramb was a Spring Vegetation festival in honour of an abstract entity whom they term the Eniautos Daimon, and that boys were initiated at this Spring festival. As a necessity of this theory they are forced to assume that the Olympic games and like festivals, such as those in honour of Brasidas (422 B.C.) and of Timoleon (336 B.C.), were not in honour of Pelops or other heroes, but of this Year Daemon or Vegetation Spirit, and they assume that it was only later that the woes of human heroes were fitted on to the dramatic ritual in honour of this abstraction. He proposed to test the truth of this theory

—that abstract entities were worshipped before concrete human personages, that games were held in honour of such rather than of the dead, and that Vegetation abstractions are primary phenomena, and not merely secondary (as Professor Ridgeway holds), dependent on a prior belief in the existence of souls after death—and to do this by examining the dramas of non-European peoples and the dramatic dances of savages.

He took first the Passion Play of "Hussein," celebrated by all Shiah Moslems in the first ten days of the month Mohurram. As its themes are the tragic fates of Ali, Fatima, and their sons (persons as historical as Napoleon), and as in the lunar calendar the month Mohurram does not fall at any particular season, it cannot be alleged that this drama is in honour of a Spring or other Vegetation abstraction.

A vast mass of evidence proves the same for India. The drama is there bound up with the Epic, as in Greece, and the two great epic heroes—Rama, King of Ayodhya, and Krishna of Mathura (Muttra)—are the earliest dramatic themes of which we know. All Hindu tradition regards them as once living men, who for their exploits were later regarded as incarnations of Vishnu. At this hour the worship of men even in their lifetimes (e.g. John Nicholson), and of dead devotees and warriors, is in full force, and new shrines spring up. The sufferings or exploits of these worthies are dramatized, those of Rama and Krishna being almost universal, the Brahmins of Muttra being their chief exponents at the Dassara festival (New Year).

But, through the aid of Dr. J. H. Marshall and several learned native scholars, Professor Ridgeway was able to show that at this hour religious plays on comparatively modern personages are popular in North-West India, in Southern India, and other districts. A Chola emperor in the eleventh century built a temple in which he endowed a troupe of actors to perform a play on his own exploits in his own lifetime. Thus in India we can trace the origin of serious drama right back to the honouring of the famous dead.

The assumption that the abstract precedes the concrete, the universal the particular, is refuted in India, where the generalization of the cult of an individual such as Dionysus, Heracles, Adonis, Hussein, or Krishna is familiar, e.g. the cult of Chand



Khan. The Professor showed that Pischel's theory of the origin of the Hindu drama from puppet plays is untenable, the latter being cheap imitations, not the prototypes of human actors.

As the Roman *minimus* imitated the gestures of a dead Roman at his funeral, so amongst tribes of Assam a person resembling the dead not only represents him before and at the funeral, but is also regarded as the abode of the dead man's spirit until it gets its final send-off, which is in some cases attended with funeral games, as in Greece. Amongst others, a masked personage at the funeral represents the ancestress of the clan.

Though the Burmese are nominally Buddhists, their practical religion is the veneration of *nats*. These nats, whether among wild or civilized communities, are universally regarded as disembodied spirits, and to them are offered the firstfruits of the crops. There are thirty-seven official nats with special rituals; thirty-six are historical personages, mostly royalties; one well known to the Portuguese. Each has a medium in whom his or her spirit resides for the time, who is dressed in proper costume, imitates his or her gestures, and recites his or her sad life. Some nats remain merely local, others become universal objects of cult. An old king is the special nat of farmers. In China ancestor worship is universal. There are no regular theatres except in great cities, but plays are performed at the temples all over the country, especially after harvest, in the presence of the local god, to please him. But these local "gods" are local heroes and heroines, as are also some of the gods universally worshipped, e.g. Kuang Ti, a famous general in the wars of A.D. 225. This practice of pleasing the local deified ancestors with dramas, nowadays not necessarily having any connexion with their lives, can be traced back to the solemn dramatic dances performed in the ancestral temples already in 500 B.C. Thus the Chinese drama springs out of the cult of dead ancestors to whom they offer their thanks after harvest, and not to a Daemon of the Year or a Corn Spirit. The same is true for Japan. The *No*, or serious drama, can be traced right back to the ceremonies at the Shinto temples erected in honour of the dead, the priests of which were regularly descendants of the "god." A solemn dramatic dance (*kagura*) was from the remotest times an essential part of the festival. These dances went on with great magni-

licence at the temple of Kasuga at Nara, the ancient capital. This temple was the shrine of the Imperial ancestors, and the development of the primitive religious dance into the full Japanese *no* was carried out at Kasuga by the Emai, the hereditary guardians of the temple, and two other families of musicians, in the thirteenth century A.D.

In savage regions the same phenomena meet us everywhere. The religious dances of New Guinea, Torres Straits, Murray Island, Australia, Fiji, and other parts of the Pacific, Africa, and America, are all in honour of the dead, the masked persons representing the dead, not mere abstractions. The initiation rites consist regularly in introducing the boys to the ancestors, this frequently taking place in the "Men's Hut," itself often the burial-place of chiefs and tribal ancestors, to whom the first-fruits are offered.

Serious drama and tragedy thus sprang from the songs and dances in honour of the dead, to secure their favour for the crops, etc.

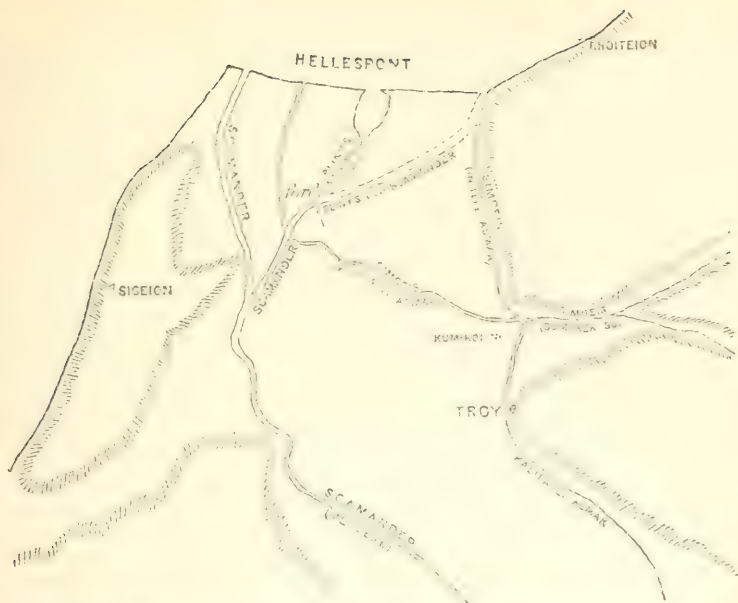
Finally, the belief in abstract entities, such as Vegetation spirits, is secondary, and dependent on a prior belief in disembodied spirits.

Thus, then, the theories of Dieterich, Frazer, and their followers, which assume Vegetation entities as primary, ultimately depend on the worship of the dead.

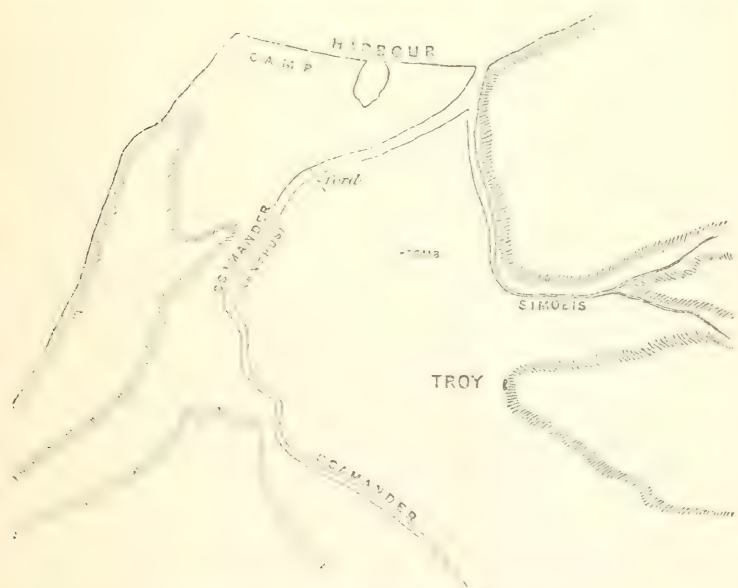
The CHAIRMAN.—"In listening to Professor Ridgeway's most interesting lecture you may have discovered that the subject teems with controversy, and that the Professor, with the engaging manner of his country, is in the habit, if he sees a head, of hitting it. I am too near him to risk myself so far as to take part in the controversy, but if anybody desires to take up the challenge thrown down, I am quite sure Professor Ridgeway will not be wanting. Failing the appearance of any champion, you will like me to thank Professor Ridgeway for his kindness."

Miss STAWELL then read a paper on "The Scamander Ford in the *Iliad*."

"This paper begins with a topographical problem, but it leads on to matters of literature. The problem of the great river that guarded Troy seems to me closely connected with two of the strongest situations in the *Iliad*, situations that intim-



I.—ROUGH MAP TO ILLUSTRATE STRABO, PLINY AND THE PRESENT DAY.



II.—ROUGH MAP TO ILLUSTRATE HOMER.

ately affect the whole structure of the poem, and moreover the discussion raises at once the question how we ought to conceive the Homeric bards in general, whether as men with a vivid sense for the actual realities in the fighting they describe, or rather as what I might call 'tapestry-poets,' dreamers who live in a picturesque but arbitrary world.

The idea of the paper was suggested to me by Dr. Leaf's very stimulating book, *Troy: a Study in Homeric Geography*. One of the theses there upheld is that a strong topographical tradition, in the main accurate, underlies the *Iliad*, and influenced, of course in varying degrees, the various poets who were concerned in its production. The chief evidence for this lies in the close correspondence between topographical indications throughout the poem and the actual conditions of the country round Troy, and of its own walls and gates as revealed to us by the excavations. The theory is of considerable importance, and Dr. Leaf has, I think, made it appear extremely probable; but a few difficulties occur, and one of them he has put, with characteristic clearness, in the front of his book. It is the question of the Scamander Ford. There is no difficulty about the general identification of the two Trojan rivers most often mentioned in the *Iliad*, viz. the Scamander (or Xanthus), and the Simoeis. 'Hissarlik lies at the junction of two valleys, through one of which'—the southern—'flows the Menderes, a name which is but a slight mutilation of Skamandros adapted to the familiar Turkish word *deré*, "valley." . . . The other valley lying to the north of Hissarlik, provides . . . only a poor brook'—the Dömbrek-Su—'running dry in summer. But this very insignificance corresponds to the subordinate place which the Simoeis holds in the *Iliad*, compared with the Scamander' (*Troy*, pp. 30, 31).

According to the present nomenclature the line of the Dömbrek-Su ceases just below Hissarlik, but it is met there, close to the modern village of Kum Koi, by another channel, that of the In-Tepe Asmak, which runs to the sea on the east of the Trojan plain, and there is no difficulty in supposing, with Leaf and Dörpfeld, that the waters of the Homeric Simoeis followed, approximately, the line of the two. At the present day another channel, that of the Kalifatli Asmak, also meets the line of the Dömbrek-Su at Kum Koi; but its presence is difficult to reconcile



with Homer, Leaf gives geological reasons for holding that it is not likely to be of very high antiquity (p. 32), and Dörpfeld is convinced that in its lower course to the west (from Kum Koi sea-wards) it did not exist in Homer's time, though it did in Strabo's.

Our real problem begins 'when we attempt to realise the actual course of the Scamander as conceived in the *Iliad*' (p. 31). 'The Mendere now runs along the western side of the plain,' it never joins the line of our Homeric Simoeis at all, and if we follow its western stream alone, as many scholars do, it cannot be said ever to come between the Greek camp and Troy.

But in the *Iliad* the junction of the two rivers is definitely stated, according to the natural meaning of E 774, the line which speaks of a spot 'where Simoeis and Scamander join their streams': ἤχι ροὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος. Again, at the end of Θ, where the Trojans have beaten the Greeks behind their trench, and are encamped near by, it is said that their watch-fires are seen 'in front of Troy, between the ships and the streams of Xanthus': τόσσα μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ροάων Τρώων καιόντων πυρὰ φαίνεται Ἰλίοθι πρό (560-61). This clearly implies that the Xanthus, the Scamander, comes across the plain somewhere between the ships and the city. Finally, in the three places where the ford is actually mentioned it is always on the way to the town, and in such a context that the reader naturally thinks the ford must cross the road (Ξ 433, Φ init. Ω 692; cp. 349 ff).

Many scholars, therefore, have, and I believe rightly, assumed that the bed of the Scamander has changed, and that in Homeric times it did cross the plain at some point and join the Simoeis, the ford lying somewhere on the line of the crossing. It is in no way rash to suppose that the river-bed has been changed. 'The possibility,' as Dr. Leaf says, 'of a wide change of course, where a river, subject to violent winter-floods, passes through a nearly level alluvial plain, is not to be denied' (p. 32). In fact, so far as I know, on any theory of fairly accurate topography, some change of course has to be assumed for the Scamander. But the junction of the two rivers has usually been placed right in the middle of the plain, or close to Troy,<sup>1</sup> and this does present

<sup>1</sup> E.g. Dörpfeld puts it at Kum Koi, taking the upper waters of the Kalifatli Asmak to represent the old line of the Scamander.

great difficulties. The ford will then come in the very heart of the battle-field ; it is bound to have been an important military feature, and yet for most of the fighting, ford and river are alike disregarded, while the battle sways backwards and forwards, up and down the plain, and round the city-walls. It seems to me that Dr. Leaf has much reason on his side when he says, ‘ If we are to believe our poet capable of this, we need trouble no more about Homeric topography, or, for the matter of that, armour and tactics ; he is an unreal dreamer, who has no idea of the scenery of Troy or the conditions of battle ’ (p. 39). What, then, are we to do ? Are we to accept such a view of the Homeric bards ? Or are we to take the bold step of expelling as an intruder the line about the junction of the rivers ? (E 774) This, no doubt, is possible ; but, in the first place, with it must go also, as it seems to me, the lines in Θ (560-1) about the Trojan watch-fires ; and the result of either excision is that we must admit a poet felt himself entirely at liberty to alter the topography in the most drastic manner. Now this is surely to deal a severe blow at the whole theory of a strong and accurate tradition. Minor alterations no one need object to, such as exaggerations of size and distance ; but it appears altogether too much to change at will the course of the great river to which the Trojans prayed, and put it right between their city and the enemy’s camp, when, as a matter of fact, it never was there at all, and the way from one to the other lay always open.

One object of this paper is to suggest that the whole difficulty can be got over simply by placing the junction of the rivers much nearer the shore, so that the ford comes about a mile or half a mile from the Greek camp, and two or two and a half from Troy itself. Such a position does, I think, agree with all the indications in the *Iliad*, and also with what we can gather from Strabo and Pliny (not that I think these writers very much to be trusted), while it involves only a small and natural change from the present course of the waters.

I imagine that in Homer’s day, somewhere near the site proposed by Dörpfeld for the old town of Sigeion, the main body of the stream swung to the right in a north-easterly direction, and joined the Simoeis in the north-eastern corner of the plain. Then the silt gradually stopped the old junction, and the Sea-

mander waters had to get away to the sea elsewhere. Naturally I do not propose to insist on any precise course in detail for my old Scamander, but there has actually been in use ever since 1895, just in the place I require for my starting-point, a channel for the Scamander waters diverging to the north-east, and following, at first, more or less the line of 'ancient swampy hollows' marked on Spratt's Admiralty Chart of 1840. This new channel is not shown in most maps, but it is clearly marked in Dörpfeld (*Troja u. Ilion*, vol. ii., Tafel 1; see also p. 614), and described by Leaf (p. 32).

This new channel, I suggest, is really a much older one reopened, and we might take the point of its divergence from the western stream as the starting-place for our old Scamander, and put our ford at the modern bridge about a mile lower down. The Homeric junction of the Simoeis and the Scamander might be anywhere between this ford and the present outlet of the In-Tepe Asmak, and I have indicated a possible line for the rest of my old Scamander. This portion, from the modern bridge to the outlet of the In-Tepe Asmak, is the only non-existent channel I assume, and it is this that I imagine to have been silted up. The supposition of silting-up is definitely supported by Strabo (xiii. 1, 31). In his time there were lagoons along the shore and more than one outlet for the Scamander, and he wants to explain this. After mentioning 'the harbour of the Achaians, the Achaian camp, the place called the Lake-mouth<sup>1</sup> (στομαλίμνη), and the outlets of the Scamander,' he adds, 'For'—note the 'for' (γὰρ)—'the Simoeis and the Scamander, joining in the plain, and bringing down a quantity of silt, deposit it on the shore and create a blind-mouth, sea-lakes, and marshes.' It is clear Strabo conceives that the silt has partially choked an original joint outlet, so that the waters have had to find other means of egress. Dörpfeld suggests that by Strabo's time the channel of the Kalifatli Asmak below Kum Koi had already been formed, and this would fit in exceedingly well with the theory of silting-up, the original passage for the Simoeis along the eastern edge of the plain having been partially choked, and some of its waters now flowing by this second

<sup>1</sup> I take this, following most scholars, to be the large lagoon shown in both the accompanying maps, marked "Harbour" in Map II.

channel to the west. Either of these two channels, or both, could then be called by the name of the Simoeis. This view would give a good sense to what Strabo says both in the passage just quoted, and in a later passage from the same book (xiii. 1, 34), 'The two rivers, the Scamander and the Simoeis, one flowing near Sigeion, the other near Rhoiteion, meet a little <sup>1</sup> in front of the present Ilion, and then debouch towards Sigeion, and form the place called the Lake-mouth.' Strabo, I take it, would be thinking of the point where the Kalifatli Asmak now meets the Scamander waters.

It also suits Strabo very well to assume with most scholars that the extreme western channel of the Scamander was already formed at least by his day, and I have followed this in my map <sup>2</sup> (Map I.).

This map that I suggest for Strabo also gives an admirable meaning for the passage in Pliny of which some commentators despair. Pliny, describing the coast from south-west to north-east, says: 'The Scamander, a navigable river, and the town of Sigeion on the promontory. Then the harbour of the Achaians into which flows the Xanthus after junction with the Simoeis, and the old Scamander, first forming a marsh' (*II. N.*, v. 33).

Pliny, I take it, couples the town of Sigeion and the Scamander because just near the city the river forks, and he uses the significant names of 'Xanthus' (the divine name) and 'Old Scamander' for those waters that have swung to the right, his 'Xanthus' flowing into the lagoon, and his Old Scamander being my old Scamander (see Map I.).

This disposes, I think, of all the passages in ancient geographers that bear on the subject (see Leaf, *op. cit.*, p. 384). Now let us turn to the *Iliad* and read it carefully according to the map which I have assumed for Homer (see Map II.).

We have an open battle-field, 'the plain' *par excellence*, roughly 2½ miles long by 2 miles wide, the ford serving as its

<sup>1</sup> "A little" is quite consistent with the distance I assume, viz. 2 or 2½ miles. But, in any case, Strabo seems to have thought the distance between Hissarlik and the sea much shorter than it really is—a mile and a half instead of three. See Leaf, *Troy*, p. 386.

<sup>2</sup> Strabo, *ibid.*, i. 36, certainly suggests this, though the passage is not conclusive: ἔστι γὰρ τὸ ναύσταθμον πρὸς Σιγείῳ, πλησίον δὲ καὶ ὁ Σκάμανδρος ἐκδίδωσι.



entrance from the sea, with all the advantages and disadvantages to either army of such a feature. It might act as a protecting barrier either to Greeks or Trojans, or again, under special circumstances, as a trap for either, especially for the Trojans, if they crossed over it to the confined space beyond, so that it lay between them and safety, and if a detachment of their opponents seized it in their rear. But it would not, as a rule, appear in the every-day fighting.

For instance, if we follow, as I do, the critics who, on quite other grounds, excise the latter part of E, where Diomedes fights the gods, and also the first sixty lines of A, with practically the whole of H, Θ, I, and K, there can be no question of the ford at all until the very end of the Eleventh Book, when the Greeks have been driven back, Ajax guarding the retreat; because at first the Greeks have marched out in confidence and pride, and the fighting through all the earlier part is either in the mid-plain or under the very city walls. There would be no more reason to describe the Greeks crossing the Ford at the outset than there would be to describe the crossing of their trench or enumerate the guards in their rear. Towards the middle of A the Greek disaster begins, Paris shooting his deadly arrows from the tomb of Ilus (372). Now the tomb of Ilus, it is clear from certain verses which precede (166 ff), is somewhere about the middle of the plain, rather nearer the river than Troy, it would appear, from the run of the lines which describe the earlier flight of the Trojans: 'Past the tomb of Ilus, across the mid-plain, past the wild fig-tree they sped, making for the city' (166-8).

That is to say, on our theory, the tomb would be rather less than a mile from the ford. From this point the Greeks are now forced back, but very slowly, Ajax contesting every inch of ground. A mile is a long way under such conditions; while, on the other hand, it would only mean five minutes for an unimpeded chariot, so that the distance which I assume agrees perfectly with the well-known lines in Ω (349-55) describing the latter part of Priam's journey: 'Now when they had driven past the great tomb of Ilus, they halted their horses in the river to water them.' It is right, I think, to see in these lines a reference to the ford (cp. ll. 692), but I think it has also been thought,

though vaguely, that they imply that the tomb is actually *at* the crossing (instead of being only the last landmark before it); and this, I believe, has been one of the chief reasons for putting the ford in the centre of the field. But when we remember that the context describes Priam and the herald driving on a clear road with good horses and no one to hinder them, then surely we see that the distance of about a mile suits the words much better. If there was not at least five minutes' run between the two points the poet could hardly speak of driving 'right past' the first (οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλιου ἔλασσαν (349)).

To return to Λ. At the tomb of Ilus the tide has turned decisively against the Greeks, but the poet has no opportunity for describing the concluding part of the retreat at all, because the time for that is taken up with the account of Nestor and Patroclus in the Greek camp, and when we return to the fighting at the beginning of Μ the Greeks have already passed the ford long ago, for they are now inside their own camp, behind their own trench and wall. There would not be much left of the fiery Homeric speed if the narrator thought it necessary to recount all that happens in such intervals.

The next time the river is crossed by an army is when Patroclus puts the Trojans to flight, and it seems to me that the glorious description of their headlong escape *after* they have been driven across the camp-trench is definitely meant to describe what happened at the ford. 'And even as when the earth is heavy with rain and storm on an autumn day and the rivers run full and the torrents tear away their banks and sweep roaring to the sea, such was the roar of the Trojan horses as they fled' (Π 384-93).

Under the conditions we have assumed this simile is, I think, particularly apt. It brings splendidly before us the turbid and roaring stream of the Trojan cavalry pouring, like a swollen river, through the passage of the ford, and bursting out over the plain beyond. The criticisms on the simile would never have been made, I think, if the topographical conditions had been realised. Moreover, the position I am arguing for gives much more point to the lines which follow at once (394).

'Then Patroclus, when he had cloven the hindmost companies'—(those, I take it, that were slow in reaching the ford)

—‘headed the Trojans back again towards the fleet, and would not let them reach the city, but penned them up between the ships and the river and the mighty wall, and slew them there.’ (The wall, that is, of Troy, as the context shows.)

Now the object of Patroclus has been precisely to drive the Trojans *off from* the ships—Achilles, indeed, is anxious that he should do no more (Π, 87–96)—what, then, could be the sense in his present manœuvre if we follow the ordinary map and suppose that the way to camp and ships lies open here? But with the river where I put it, between the fighters and the fleet, and only the ford for the Greeks to hold, everything becomes luminous. Patroclus drives the Trojans into the big corner made by the great bend of the Scamander, which curves in an unbroken line from the ford at one end to the southern Trojan valley at the other. Victorious as the Myrmidons now are, they can easily prevent the Trojans breaking through their cordon to the single passage of the Ford, and so under the circumstances the ships are safe.

The only possible objection I can see to this account is that the ford is not actually mentioned here, as the *Iliad* now stands, and I cannot help suspecting that a direct reference to it may have originally stood in place of the very troublesome line about crossing a *trench* (380), a line that just precedes the splendid simile of the torrent. Commentators are all agreed that something has gone wrong here, for as the line stands it only repeats, with clumsy iteration, the crossing of the camp-trench, already described ten verses ago (370). Some confusion and blurring of the original must, I think, be assumed in any case, and it is tempting to suggest that an original line describing the crossing of the ford has been confused with and ousted by a line describing the crossing of the trench.<sup>1</sup> This would account for the present puzzling condition of the text, otherwise unexplained. However, I do not wish to press this suggestion.

The next passage that concerns us is after Patroclus’ death,

<sup>1</sup> A very slight change might restore the original: e.g., instead of ἀντίκρυ δ’ ἄρα ταφροῦ ὑπερθρόνον ὤκειες ἵπποι there might conceivably have stood ἀντίκρυ δὲ πόρον ἄρ’ ὑπερθρόνον ὤκειες ἵπποι (the last syllable of πόρον being long, owing to the ictus, and ἄρα standing fourth in the sentence as it stands fifth in E 205 τὰ δέ μ’ οὐκ ἄρ’ ἐμελλεν δνῆσαι).

when the bearers of his body struggle home, Ajax guarding the retreat once more (P *fin.*). And here again we are not on the field at all during the latter part of the action.<sup>1</sup> We are with Achilles in his agony of remorse (xviii.  $\Sigma$  init.), and when we return with him (215 ff), the Greeks are across the river, and in sight of their own camp-trench, where they are saved by his appearance.

After this, there is the slaughter at the ford itself next day. Here what we might expect some time to happen does happen. Hector, in the flush of triumph, has encamped by the ships, careless of his retreat ( $\Sigma$  243 ff). The next morning, at the first encounter, the Trojans have to fly. But this time they do not escape so lightly as they did the day before. Achilles with his immortal horses dashes ahead to the river, wheels round at the ford, cutting into the midst of the flying Trojans at right angles, and so drives half of them 'to the plain towards the city where the Achaians were routed on the day before'—(my map gives a precise and clear sense to these lines, otherwise so hard to explain)—while the rest are caught in an absolute death-trap ( $\Phi$  1-10). In front of them is Achilles holding the ford, behind them are the victorious Greeks, there is no way out either to right or left, as there might be on a wider plain; there is nothing for it but a plunge into the swirling river, and we know what follows. Moreover, this situation makes the remorse of Hector, where he stands alone at the Skaian gate after the rout, far more poignant because far more intelligible. The terrible disaster at the ford, involving the annihilation of half the army, is the immediate result of his refusal to follow the wise advice of Polydamas and leave the ships. It is not a disaster that might have happened at any time on the field; it is directly due to his own rashness in camping, under the

<sup>1</sup> As the *Iliad* stands, the last two lines of P speak of the Greeks losing their weapons "about and around the trench" before Achilles hears the news. But the couplet has already been felt as quite obviously out of place (see Leaf, *Iliad*, *ad. loc.*): "The fight never crosses the trench, and indeed does not approach it before  $\Sigma$  150." This seems to meet the case. [It is also, I think, just possible that there may have been a *second* trench, made by the Greeks to guard the ford, and that *this* is the trench referred to here and in  $\Pi$  380-83 (see above, note 1).]



circumstances, in a confined area where the Ford must be crossed at once if there is any reverse. 'Hector, trusting to his own valour, destroyed the people' (Ἑκτωρ ἡφι βίηφι πιθήσας ὤλεσε λαόν X 107). It is perfectly true. The topographical conditions are intimately bound up with the tragedy of the hero's death.

I should now like to run through the passages in those parts of the *Iliad* that I conceive to be by later poets, and show, as I think I can, that they all follow the same tradition.

In the latter part of E the Greeks have been driven back by the Trojans under Ares, pretty steadily for about 200 verses (E 590, 606, 624, 701, 758). Hera and Athene come to their assistance in their heavenly chariot. The divine horses leap down 'on the spot where Simoeis and Scamander join, and there the goddesses leave them to pasture along the Simoeis in peace, while they step forward to the battle themselves' (774 ff).

Now it is pretty clear from this, first, that the junction of the rivers is in a secluded spot which the fighting is not likely actually to reach, and this suits my map, where the junction lies in a corner off the main scene of action. And, secondly, the junction, though off the main line, is in the near neighbourhood of the present fighting, since the goddesses reach the battle in a few dove-like steps (778). Therefore it is particularly important to notice that the moment Hera reaches the Achaians she upbraids them for allowing the Trojans to fight 'far from the city and close to the ships': νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται (E 791). On my view there is no reason whatever to cut out the line (which is often done) as due to a misunderstanding, especially when the words agree with the whole backward drift of the battle ever since line 590.

With the divine help the Trojans are repulsed, and there can be no question of the river again till Θ, when they drive the Greeks back once more. But just when the ford would have to be crossed this poet uses the same sort of device as the writer of Λ and Μ. He at once simplifies and varies his narrative by taking us to a scene in heaven (198-212), and when we return to earth the Greeks are behind their trench (213). If we allow the bard to omit the crossing of the trench, as we must, we can scarcely blame him for passing over the crossing of the river. For the rest of Θ the fighting is round the Greek

wall, and at night the Trojans encamp close by and close to the river (© 490). Thus their camp-fires, as we should expect, and as I have already mentioned, are seen 'in front of Ilion, between the ships and the streams of Xanthus.'

K also harmonises with this situation. The Trojan camp is near enough for Agamemnon to hear the flutes and pipes and the clamour of the soldiers (K 13). Later on Dolon says that Hector is holding a nocturnal council 'beside the tomb of Ilus, out of the din' (415-16)—an excellent place, on our theory, for this purpose: far enough off to be out of the noise, near enough to be reached on foot, when there is no fighting, in about ten minutes; and at the same time protected from the off-chance of a night-attack by the barrier of the ford, in front of which the Trojan guards are posted.

As the *Iliad* now stands, the river must be recrossed before the Trojans are driven past the tomb of Ilus at the beginning of A (166). And here I do agree that there is a most curious silence about the ford. We pass straight from the arming of Agamemnon to the encounter of the hosts and reach the tomb of Ilus without a word or hint to suggest the crossing of the river. But this need not trouble us at all if we follow, as I am sure we should, those scholars who believe on other grounds that the first lines of A—say 1-60—which introduce us to the battle in the plain,<sup>1</sup> are a mere piece of patchwork designed much later for effecting the return to the original poem after the additions of H, ©, I, K.

The last reference to the ford made by any of the poets is, I think, the one in Ξ 433, and it is a reference that fits particularly well with our map. The battle has been raging inside the Greek wall, when Hector is stunned by a blow from a stone that Ajax hurls. His friends carry him to his chariot and drive him 'towards the town. And when they came to the ford of the fair-flowing river, the eddying Xanthus, they lifted

<sup>1</sup> I cannot see why *ἀπὸ τοῦ ποταμοῦ* (A 56) should not mean 'the spring of the plain, from the sea.' Whenever the phrase appears in the *Iliad* it is in connection with the seaward end of the plain (cp. K 160, γ 3), and therefore the Greeks themselves can have felt no difficulty in connecting it with such a position. The assumption that it referred originally to another quarter might turn out to be correct; but surely, to make it is to go directly behind our evidence.

him out of the chariot and laid him on the ground and poured water over him.' Now, why have they gone to the ford? If it was only to get water, they could have got it, on either of the ordinary theories, far more quickly elsewhere.

But with the ford where I suggest, the reason is plain: as soon as Hector's friends have crossed it—and, if not overtaken, they can reach it in a few minutes—they have got him out of danger, and he can recover from his long swoon in peace.

It will be observed that the map I assume fits in with the whole conception, so prominent in  $\Phi$ , of the Scamander as the great guardian of Troy. It makes a semicircle round the city, which would probably be impassable in time of flood. This would help to account for the length of the siege, and perhaps also for the strangely weak state of the fortifications on the westerly side of Troy (see *Troy*, pp. 88, 156).

Finally, the conception of the river as Troy's guardian seems to me bound up with the great canto of the Flood in the same book ( $\Phi$ ). I should like to close with a few words about this, and they must be in the nature of a palinode.<sup>1</sup> I once thought the canto could not belong to the original poem, but now the objections to it seem to me quite inconclusive, and the significance it has for the closing scenes of the *Iliad* so great that I am loth to let it go. I thought that it detained Achilles so long from Troy that it was impossible to understand how the Trojans could have been so hard pressed as the poem describes when they reach the gates at last; but I forgot the rest of the Achaian host who would keep them in play, I forgot the passage in  $\Phi$  (6), where Hera spreads a mist before them to check their flight, and, what is more, I quite overlooked the passage at the beginning of  $\Upsilon$  (1-74) from which it is plain that Achilles is conceived as a man so tremendous in his fury that he would take Troy itself that very day if he were not somehow arrested. Zeus calls the gods together to tell them this (xx.  $\Gamma$  26, 27), and makes it clear he wishes those who love Troy to see to it that for the time the city itself is saved. And among those who answer the summons is Xanthus, the divine River, the great protector of the town. (Note the emphatic position

<sup>1</sup> The change of view is due to verbal suggestions of Professor Bradley's, though he is in no way responsible for this exposition.

given to him, Y 40, 73, 74.) This prologue to Y is obviously written in connection with the scene of the Flood (Φ). It prepares definitely for it, since the River-god does not appear anywhere else as a fighter, and the Flood-canto refers definitely back to it (e.g. the reference to Apollo (Φ 229 ff, Y 24), and to the Fire-god as matched against the River (Φ 331, 332, Y 73, 74)).

The gods come down to earth after the words of Zeus (Y init.), but at first no detailed account is given of their interference. This is quite after the manner of the earliest bard, who always keeps the divine intervention within discreet limits unless he needs a special and overwhelming effect. The gods range themselves against each other, and the air is full of thunderous clamours, a vague and splendid background for Hector's coming doom. And vague, I make no doubt, the original poet means to leave the struggle among the gods themselves; indeed, even so conservative a critic as Monro admits that the comic battle between them which follows later (Φ 385-514) can scarcely belong to the original poem, nor yet the odd peaceful interlude connected with it<sup>1</sup> (Y 75-380) when the heavenly hosts suddenly cease fighting, and watch a singularly commonplace encounter between Achilles and Aeneas. These two long passages, therefore, need not trouble us. But when Achilles slaughters the Trojans in their own river and taunts them with their guardian's inability to save them, then some direct and special interference becomes necessary if Troy is to be protected at all. Step by step the indignation of the River-god rises against the conqueror, just as step by step the insolence of Achilles himself increases. It has been thought that the death of Asteropaeus is only a weaker echo of Lycaon's death just before it, because there is so much repetition in the scene, but now the repetition seems to me of a character which brings out forcibly how the battle-madness fans the flames of Achilles' fury and arrogance. He was a little sorry for Lycaon (Φ 106); he has no kind of pity for Asteropaeus, who faces him in far more gallant fashion (152 ff.). He boasted to Lycaon that he had a

<sup>1</sup> The connection is shown, e.g. by the fact that Φ 435 ff only harmonises with T 68 if a peaceful interlude such as T 75-380 has intervened. And compare T 153-5 with Φ 388-90.



hero for his father and a goddess for his mother (109): to Astero-paeus he claims that his race is sprung directly from the High Father of gods and men (184 ff.). Over the dead body of Lycaon he had cried that the river would not save the Trojans (130 ff.); now he scorns even the thought of its fighting for them against himself, the scion and darling of Zeus (192-99). The glorious lines in which Achilles, confident in the favour of the Thunderer, defies the whole strength of the waters and the great sea itself are very significant of his towering pride. Then comes a warning note: the River-god in person makes an appeal for the conqueror at least to spare his waters (214 ff.); but Achilles answers him as an equal; he will spare the waters readily enough, but nothing shall stop him from slaying the Trojans (223 ff.). With that he leaps into the river-bed to drive the survivors through the stream and slaughter them on the other side (227, 233, 234). Then at last the River rises in the fullness of his wrath, and Achilles is like a child in his hands.<sup>1</sup> The shock of the change is tremendous. It has always been Achilles' vice to think the whole world ought to yield to him; it is only at the very end he realises, what dominates the close of the *Iliad*, the truth that all men alike must learn to suffer and endure ( $\Omega$  49:  $\tau\lambda\eta\rho\acute{o}\nu\gamma\alpha\rho\ \text{Μοῖραι}\ \theta\upsilon\mu\acute{o}\nu\ \theta\acute{\epsilon}\sigma\alpha\nu\ \alpha\acute{\nu}\theta\rho\acute{\omega}\pi\omicron\upsilon\sigma\iota\nu$ ). This world was not made to suit any one's convenience: we are all, each one of us, encompassed with terrible powers ready to snatch our own lives and the lives of all we love. And to a generous nature this sense of man's weakness brings a deepening of human sympathy: a touch of that rings out even now from Achilles' proud despair ( $\Phi$  279): 'Would I had died at Hector's hands, brave would have been the slayer and brave the slain! Why must I drown like a swineherd in a flood?' Achilles alone against the river is utterly helpless; Athena and Poseidon must appear and give him strength even to continue the struggle, and then hasten back themselves to their own allies among the Immortals so that Hephaestus, the Fire-god, the only one who could counter the flood, may put forth his full strength at the bidding of

<sup>1</sup> Achilles is apparently swept down-stream (see e.g. 241, 256)—i.e. to the E. of the ford, and toward the junction with the Simoeis. The cry from Scamander to his brother-river for help (307 ff) suits particularly well with our map.

his mother Hera,<sup>1</sup> and save the defenceless champion of the Greeks. The scene that follows, the struggle between flood and fire, is of the wildest grandeur—so wild that it might be thought out of key with the rest of the poem; but is not the grandeur swung up to a dizzy height for a special purpose and with a result that justifies it? Could anything bring before us more vividly how puny is man's strength in comparison with the Titanic forces round him? And when at last the river's strength is destroyed by the Fire, another result is gained. Scamander cries to Hephaestus that he will not fight for the Trojans any more, 'not even when all Troy is burning to the ground with blazing fire, and the sons of the Achaians burn it' (375-6). We have seen the great bulwark of the Trojans broken by the flame: it is almost as though the smoke of the divine anger was sweeping already over the doomed town. And on this<sup>2</sup> follows at once the simile which shows us Achilles like an incarnation of the reek itself, an instrument in the hand of Heaven, sweeping across the plain 'as smoke from a burning town that the wrath of the gods has sent, to bring destruction to many' (520-25)."

The CHAIRMAN.—"Our meeting closes like a Greek Tragedy, on a note of peace, concluding without discussion with a piece of literary criticism. We are grateful to Miss Stawell; we have appreciated and enjoyed her eloquent paper, and if we end by being sent back to read our Homer afresh we shall feel some cause of gratitude to Miss Stawell and to this meeting of the Classical Association."

The proceedings then terminated.

<sup>1</sup> The promise of Athena and Poseidon (291 ff) that the flood will be allayed, and their speedy return to the Immortals (298)—not to Olympus—are followed almost at once (330 ff.) by the call of Hera to Hephaestus and his instant help.

<sup>2</sup> If we cut the Theomachy (see above), we pass at once from l. 384 to l. 515.

## REPORT OF COMMITTEE APPOINTED TO EN- QUIRE INTO CLASSICAL CURRICULA IN THE UNIVERSITIES OF THE EMPIRE

*Draft Letter to Professors of Classics in the Dominions oversea.*

### THE POSITION OF LATIN AND GREEK IN UNIVERSITY EXAMINATIONS

“DEAR . . . .

“In the course of the Conferences that have been recently held in London among the representatives of the different Universities and schools of the British Empire it became clear that the question of the place of classical curricula in Universities was one which at the present moment was arousing very general interest. Many of the English Universities have, for a long time, been giving their attention to similar questions, and are deeply concerned in finding their practical solution. The Council of the Classical Association has derived much encouragement from the evidence, collected in the course of a recent inquiry,<sup>1</sup> to the general prosperity of classical studies, and to the place which they have secured in the newer Universities even in what has been practically a free competition of all subjects. Without expressing any opinion as to the degree of free choice, which should be allowed at Matriculation or subsequent stages, the Council desires to point out the great importance of preserving the natural and vital connexion of all literary and historical studies with a knowledge of ancient life and literature.

“The Council feels that steps recently taken with this object by some of the new Universities of Great Britain may be of general interest. In the Universities in question either Latin or Greek up to at least the First Year (Intermediate) stage is already

<sup>1</sup> Conducted by the Hellenic Society by means of a circular addressed to Classical Professors in the Universities of the British Isles. A summary of the report of this inquiry was published in *The Times*, Educational Supplement, Jan. 1912.

a necessary part of any course leading to a *Pass* degree in Arts ; and regulations have been adopted in order to establish on a firmer basis than heretofore the same requirement for *Honours* Degrees in all strictly literary subjects. In one of the Universities henceforward any student presenting himself to enter upon an Honours course in English, French, German, or History, is required to possess a knowledge of Latin up to the Matriculation standard, and to continue his study to the Intermediate stage, save that for Honours in English or German the same standard of knowledge in Greek is accepted as an alternative. If the student has not reached the Matriculation standard in Latin (or Greek) at the date of his entrance, he is required to give four years instead of three to his Honours course. In another University where Latin is compulsory for Matriculation in the Faculty of Arts, the Intermediate Examination in Latin is a necessary preliminary to any Honours course in Arts, with the alternative of giving four years instead of three to the Honours course and taking the Intermediate Examination in Latin in the first year of the four.

“ It appears to the Council that regulations of this nature, which demand lengthened residence from students insufficiently prepared in Classics, are in themselves not unreasonable, nor of the kind which would excite hostility, while they should have a beneficial effect upon the study of Classics in many of the newer schools which come within the range of University influence. The effect of such a requirement is to place a knowledge of the classical languages in close relation with those branches of literary study to which its indispensable value can be clearly shown.

“ The Council is far from wishing to suggest that uniformity in such matters is necessary ; but it is conscious that the questions involved affect very nearly the prosperity of Classical and indeed of all literary studies ; and it believes that good might be done by a friendly consultation among the leading teachers of Classics in different parts of the Empire. To this end the Council hopes that you will feel inclined to contribute by answering the questions appended to this letter ; and it further hopes to submit to you in due course a summary of the answers received, so far as their authors give permission. May we assume that



you will allow us to make use in this way of any information you may be able to send us ?

“Answers should be addressed to . . . .”

A. The Committee beg to report that, in reply to the letter addressed by the Council of the Association to the Professors of Classics in the different Universities of the Empire last March, they have received replies sent by :

(a) Eleven Canadian Universities, viz. the University of St. Francis Xavier College, Antigonish, Nova Scotia ; University of Manitoba ; McGill University, Montreal ; University of New Brunswick ; Dalhousie University, Halifax ; Queen's University, Kingston ; University College, Toronto ; Victoria College, Toronto ; Bishop's College, Lennoxville ; Acadia University, Wolfville ; University of Alberta.

(b) Five from South Africa, viz. Victoria College, Stellenbosch ; Natal University College, Pietermaritzburg ; South African College, Cape Town ; Huguenot College, Wellington ; Rhodes University College, Grahamstown.

(c) Five in Australasia, viz. Brisbane University of Queensland ; the University, Adelaide ; the University of Sydney ; Wellington College, New Zealand ; Canterbury College, New Zealand ; and

(d) One in India, Bombay University.

In all from twenty-two Universities outside the United Kingdom.

The actual contents of the replies are shown in the accompanying table, for the construction of which the Committee desires to offer its cordial thanks to its Hon. Secretary, Miss M. E. J. Taylor. The Council desires to thank the Professors who have been at the trouble to furnish the Committee with the information.

#### SUGGESTED QUESTIONS ON THE POSITION OF LATIN AND GREEK IN CURRICULA FOR THE B.A. OR OTHER DEGREES, ADDRESSED TO PROFESSORS OF CLASSICS IN DIFFERENT UNIVERSITIES OF THE EMPIRE.

The Council of the Classical Association would be glad to learn the practice of your University in the following particulars

and also to be furnished with any comment which you may have to make with regard to its effect on the promotion of Classical study :

## ANSWERS

1. In the Matriculation or equivalent Entrance Examination, is a classical language compulsory—

(a) For all Students, or, if not—

(b) For Students of any particular Faculties, and, if so, of which Faculties ?

(c) For Students intending to read for any Honours degree ?

2. In degree courses, is a classical language compulsory for the whole or part of the course—

(a) In Arts,

(b) In Laws,

(c) In Theology,

(d) In any Honours degree course ?

3. How far do your University courses secure that Greek and Latin studies shall be pursued in conjunction, especially in courses of M.A. or B.A. Honours standard ?

## THE PLACE OF GREEK AND LATIN IN THE CURRICULA OF THE UNIVERSITIES OF THE BRITISH EMPIRE

### A. CANADA (11 Universities and Colleges represented)

#### I. Matriculation

		University or College
(a)	Latin compulsory for <i>all</i> students . . .	1
(b)	{ Latin compulsory for Arts, Law, Medicine . . .	4
	{ Latin compulsory for Arts, Medicine . . .	1
	{ Latin compulsory for Arts . . .	4
	{ Latin or Greek compulsory for Arts . . .	1
		—
		11
		—

## II. Degree Courses

		University or College.
(a) Arts.	Latin compulsory for two or three years . . . . .	4
	Latin or Greek compulsory for two or three years . . . . .	4
	Latin compulsory in some courses . . . . .	2
	Latin and Greek optional . . . . .	1
		<hr/> 11 <hr/>

(b) In neither of the *two* Colleges giving *Laws Degrees* is a classical language *required*—but in one case, Law Students usually take B.A. course as preliminary.

(c) In *three* Colleges giving *Theology Degrees*, Latin and Greek are both required.

(d)	Latin required for at least one year in all Hon- ours Courses . . . . .	1
	Latin required for all Students in Faculty of Arts . . . . .	1
	Latin required except in Mathematics and Science	1
	Latin required for Modern Languages . . . . .	1
	Latin and Greek required for Theology . . . . .	1
	Latin compulsory in certain courses . . . . .	1
	No classical languages compulsory . . . . .	5
		<hr/> 11 <hr/>

## III. Greek and Latin in Conjunction

Classical Honours (Greek and Latin) . . . . .	6
Only secured in Theology degrees . . . . .	1
May be taken in conjunction for Pass, with other subjects . . . . .	3
No information given . . . . .	1
	<hr/> 11 <hr/>

M.A. is only mentioned in two cases, in one of which *one* classical language may be taken by itself, after B.A. Class Honours, and in the other the option is left to the candidate.

## B. SOUTH AFRICA (5 Colleges, all conforming to the regulations of the Cape University)

### I. Matriculation

*Latin* compulsory for *all* Students, except those taking technical degrees, such as Engineering (Mathematics instead).

### II. Degree Courses

- |          |   |                                                                                               |
|----------|---|-----------------------------------------------------------------------------------------------|
| (a) Arts | { | <i>Latin and Greek</i> required for B.A. (pure Literature).                                   |
|          |   | <i>Latin or Greek</i> required for B.A. "mixed A" (4 literary and 1 scientific subject).      |
|          |   | <i>No classical language</i> required for B.A. "mixed B" (2 literary and 2 science subjects). |
- (b) *Laws* LL.B. only open to those who have B.A.  
 (c) *Theology* B.D. only open to those who have B.A.  
 (d) *Latin* required for History and Modern Language Honours, and *Greek* for Philosophy Honours.

### III. *Latin and Greek in Conjunction*

Both *Latin* and *Greek* must be offered for B.A. and M.A. in Classical Honours.

## C. AUSTRALIA (3 Universities represented)

### I. Matriculation

- |                                                                                 |   |
|---------------------------------------------------------------------------------|---|
| (a) No classical language compulsory on <i>all</i> Students.                    |   |
| (b) <i>Latin or Greek</i> for Arts . . . . .                                    | 1 |
| <i>Latin and Greek</i> for Arts and Laws . . . . .                              | 1 |
| <i>Latin or Greek</i> for Arts and Laws and <i>Latin</i> for Medicine . . . . . | 1 |
|                                                                                 | 3 |

- (c) In *one* case, *Latin and Greek* required for those taking Honours in Classics, History, and Philosophy.



*II. Degree Courses*

No classical language is compulsory in any degree course in these Universities, except in one case, where Latin is required for one year for Laws.

*III. Latin and Greek in conjunction*

B.A. Classical Honours degrees are given in two cases, and in one case the taking of the two languages in conjunction is encouraged by the award of prizes and scholarships.

## D. NEW ZEALAND (1 University)

*I. Matriculation*

(a) Latin is alternative to Science for all candidates.

(b) Latin is required for Medicine and Laws.

*II. Degree Courses*

(a) and (b) Latin is required for Arts and Laws.

*III. Greek and Latin in Conjunction*

Non-existent—Greek is not taken.

## E. INDIA (1 University)

A classical language in no case compulsory, and no Greek studied.

B. The following points appear clearly in the replies :

(1) Greek is nowhere compulsory upon all students.

(2) *At Matriculation*, Latin is only compulsory for *all* at Bishop's College, Lennoxville.

But it is compulsory for all but those who take Technological degrees in the South African Colleges.

And for particular Faculties in most cases (Arts, Law, Medicine, Theology).

(3) *In courses for degrees* in Arts.

A classical language, generally Greek *or* Latin, sometimes Latin, is in most cases compulsory.

Sometimes it is compulsory for particular courses.

There is, however, no compulsion in one Canadian University, in two of the three Australian and in India.

(4) A classical basis for Honours degrees other than Classical is attempted in five Canadian Universities and the South African University.

(5) Classical Honours are generally given only for the combination of Greek and Latin, but Latin may be taken in other combinations, without Greek, in New Zealand, and one Canadian University.

(6) Greek and Latin are sometimes required for Theology, and in some cases for a Pass B.A. (see South Africa, on the three B.A. Courses); Greek is in one case required for Philosophy, and in one case at Matriculation for Honours in Classics, History and Philosophy.

C. The practical deductions which seem to the Committee to arise naturally from these facts are :

(1) That the Universities of the Empire, speaking broadly, find it impossible at present in the conditions under which the work is done to require the compulsory study of Greek; and difficult to maintain Latin as a compulsory study for any students but those in Arts, Law, Medicine, and Theology.

(2) On the other hand, they find less or no difficulty in maintaining the study of Latin (and often of Greek) not merely as a course leading to a specialised Degree in Classical Honours, but in conjunction with the Historical and other studies with which they are most naturally and fruitfully associated; and generally as an integral portion of all Pass Degrees in Arts. Thus, though considerable option is offered in nearly all the Universities, so that it is often possible for students taking Honours in such subjects as Philosophy to dispense with all but a minimum of Classical study, it is a common practice to require some accessory study in Classics as a condition to special courses in historical and literary subjects.

(3) The Committee is inclined to think that much might be done to encourage and strengthen the development of classical studies in the Universities of the Empire if in those Universities in which at present little has been done to emphasise the natural connection of Latin and Greek with subjects such as History,

Philosophy, and Modern Literature, opportunities were taken, or created, whenever regulations are revised, for placing the particular University in this respect on a level with those in which this important correlation has been already secured. By this means classical study may be saved from the being regarded merely as the private pursuit of specialists, and may be kept in its proper place in the centre of humane education.

#### THE COMMITTEE FURTHER RECOMMENDS

1. THAT the Council of the Classical Association should send some account of the results of its inquiry to those Classical Teachers who have supplied it with information, and that this account should also be published in the *Proceedings*.

2. THAT this account should not include any attempt at a complete statistical account.

3. THAT the letter addressed to the Professors of Classics in the Dominions should be prefixed to the present report by way of preface; and that a footnote should be added to the words "recent inquiry" in the first paragraph of the letter stating that this inquiry was conducted by the Hellenic Society by means of a circular addressed to Classical Professors in the Universities of the British Isles, and that a summary of its report was published in *The Times Educational Supplement* of Jan. 1912.

ERNEST A. GARDNER.

D. A. SLATER.

B. M. CONNAL.

M. E. J. TAYLOR (*Hon. Sec.*).

R. S. CONWAY (*Chairman*).

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## STATEMENT OF ACCOUNTS,

<i>Receipts.</i>					£	s.	d.	£	s.	d.
Entrance Fees (86)	...	...	...	...	21	10	0			
Life Members (6)	...	...	...	...	21	0	0			
Subscriptions, 1911 (6)										
"    1912 (43)										
"    1913 (1168)										
"    1914 (58)										
"    1915 (23)										
"    1916 (16)—(1314)	...	...			328	10	0			
Libraries	...	...	...	...	3	9	0			
Odd Sums	...	...	...	...		2	9			
Donation	...	...	...	...	1	5	0			
								375	16	9
New South Wales C.A.	...	...	...	...	10	10	0			
Victoria C.A.	...	...	...	...	3	10	0			
								14	0	0
Interest on Investments—										
£289 18s. 5d. New Zealand 3½% Stock	...				9	11	2			
£300 India 3½% Stock	...	...	...	...	9	18	0			
£133 G.W.R. Co. 4½% Deb. Stock	...				5	0	2			
£100 on Deposit at Chartered Bank	...				3	15	4			
								28	4	8
Balance from 1912	...	...	...	...	...	...		80	12	7
								£499	0	0

Audited and found correct,

(Signed) H. B. WALTERS.

DECEMBER 16TH, 1912, to DECEMBER 15TH, 1913.

				<i>Expenditure.</i>					
				£ s. d.			£ s. d.		
Printing and Stationery	...	...	...	18	3	2			
Postage	...	...	...	16	14	5			
Clerical Assistance	...	...	...	35	0	0			
Railway Expenses of Council and Committees				49	17	1			
Bank Charges	...	...	...	8	18	0			
Accommodation of Council	...	...	...	1	18	6			
Reporting at Sheffield Meeting	...	...	...	9	0	0			
Committee Expenses	...	...	...	3	1	6			
Advertising in Classical Journals	...	...	...	12	12	0			
<i>Grants to Branches—</i>				£ s. d.					
Birmingham	...	...	...	10	0	0			
Bombay	...	...	...	1	0	0			
Liverpool	...	...	...	10	0	0			
London	...	...	...	10	0	0			
Manchester	...	...	...	2	15	0			
Northumberland and Durham	...	...	...	2	0	0			
							7	5	0
<i>The Teaching of Latin and Greek</i>				22	8	4			
Less Sales	...	...	...	5	18	10			
							16	9	6
<i>Proceedings, vol. ix. (1912)</i>	...			19	4	0			
Less Sales, &c.	...	...	...	17	5	7			
							71	18	5
<i>Year's Work, vol. vii. (1912)</i>	...			175	3	3			
Less Sales, &c.	...	...	...	22	6	3			
							152	17	0
Balance, December 15th, 1913	...	...	...				403	14	7
							95	5	5
							<u>£499 0 0</u>		

(Signed) R. C. SEATON,  
Hon. Treasurer.





## APPENDIX



# OFFICERS OF THE ASSOCIATION FOR 1914

## PRESIDENT

PROFESSOR W. RIDGEWAY, Litt.D., LL.D., Sc.D., F.B.A.  
Dunley Professor of Archaeology, Cambridge.

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PROFESSOR T. HERBERT WARREN, M.A., D.C.L., President of Magdalen College, Oxford.

## COUNCIL

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MISS M. D. BROCK, Litt.D., King Edward VI. High School for Girls, Birmingham.

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*Representing the Classical Association of South Australia :*

PROFESSOR J. P. POSTGATE, Litt.D., Liverpool.

*Representing the Classical Association of New South Wales :*

E. R. GARNSEY, Esq., B.A.

*Representing the Classical Association of Victoria :*

MISS F. M. STAWELL.

#### HON. TREASURER

R. C. SEATON, Esq., M.A., Woodburn, Reigate.

#### HON. SECRETARIES

M. O. B. CASPARI, Esq., M.A., University College, London, W.C.

W. H. DUKE, Esq., M.A., Jesus College, Cambridge.



## RULES

*Adopted at the first General Meeting of the Association, May 28th, 1904 ;  
Amended at the General Meetings of January 5th, 1906, October 10th,  
1908, January 11th, 1910, January 9th, 1912, and January 13th, 1914.*

1. The name of the Association shall be "THE CLASSICAL ASSOCIATION."

2. The objects of the Association are to promote the development and maintain the well-being of classical studies, and in particular :—

- (a) To impress upon public opinion the claim of such studies to an eminent place in the national scheme of education ;
- (b) To improve the practice of classical teaching by free discussion of its scope and methods ;
- (c) To encourage investigation and call attention to new discoveries ;
- (d) To create opportunities for friendly intercourse and co-operation among all lovers of classical learning in this country.

3. The Association shall consist of a President, Vice-Presidents, a Treasurer, two Secretaries, a Council of fifteen members besides the Officers, and ordinary Members. The officers of the Association shall be members thereof, and shall be *ex-officio* members of the Council.

4. The Council shall be entrusted with the general administration of the affairs of the Association, and, subject to any special direction of a General Meeting, shall have control of the funds of the Association.

5. The Council shall meet as often as it may deem necessary upon due notice issued by the Secretaries to each member, and at every meeting of the Council five shall form a quorum.

6. It shall be within the competence of the Council to make

rules for its own procedure, provided always that questions before the Council shall be determined by a majority of votes, the Chairman to have a casting vote.

7. The General Meeting of the Association shall be held annually in some city or town of England or Wales which is the seat of a University, or at any place within the limits of the British Empire which has been recommended by a special resolution of the Council; the place to be selected at the previous General Meeting.

8. The President, Vice-Presidents, Treasurer, Secretaries, and Council shall be elected at the General Meeting, but vacancies occurring in the course of the year may be filled up temporarily by the Council.

9. The President shall be elected for one year, and shall not be eligible for re-election until after the lapse of five years.

10. The Vice-Presidents, the Treasurer, and the Secretaries shall be elected for one year, but shall be eligible for re-election.

11. Members of the Council shall be elected for three years, and on retirement shall not be eligible for re-election until after the lapse of one year. For the purpose of establishing a rotation the Council shall, notwithstanding, provide that one-third of its original members shall retire in the year 1905 and one-third in 1906.

12. The Election of the Officers and Council at the General Meeting shall be by a majority of the votes of those present, the Chairman to have a casting vote.

13. The Council shall make all necessary arrangements for the conduct of the General Meeting, and in particular shall prepare the list of *agenda* and determine what papers shall be read. It shall also have power to bring before the General Meeting without previous notice all business which it considers urgent.

13A. Any member who may desire to propose a resolution or to read a paper at the General Meeting shall give notice accordingly to one of the Secretaries at least six weeks before the date of the Meeting. Notice of resolutions sent in under this Rule shall be circulated to Members together with the names of the respective proposers.

14. Membership of the Association shall be open to all persons of either sex who are in sympathy with its objects.

15. Ordinary members shall be elected by the Council.

16. There shall be an entrance fee of 5s. The annual sub-

scription shall be 5s., payable and due on the 1st of January in each year. The subscriptions of members elected during the last three months of any year shall count for the ensuing year.

16A. Libraries may subscribe by an annual payment of 5s. without entrance fee.

17. Members who have paid the entrance fee of 5s. may compound for all future subscriptions by the payment in a single sum of fifteen annual subscriptions.

18. The Council shall have power to remove by vote any member's name from the list of the Association.

19. Alterations in the Rules of the Association shall be made by vote at a General Meeting, upon notice given by a Secretary to each member at least a fortnight before the date of such meeting.

20. The Classical Association shall have power to enter into relations with other bodies having like objects with its own, upon their application to the Council and by vote of the same. The Council shall in each case determine the contribution payable by any such body and the privileges to be enjoyed by its members. The President of any body so associated shall during his term of office be a Vice-President of the Classical Association. But the members of the associated body shall not be deemed to be members of the Classical Association, nor shall they have any of the rights or privileges of members beyond such as they shall enjoy through the operation of this rule.

The provisions of Rules 8, 10, 12, and 16 shall not apply to the Vice-Presidents created under this rule. If the President of any body so associated is unable to attend the meetings of Council, the Council shall have power to invite that body to nominate a representative to serve for a limited period (not exceeding one year) as an additional member of Council beyond the number 15 mentioned in Rule 3.

## NAMES AND ADDRESSES OF MEMBERS

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\* \* *This list is compiled from information furnished by Members of the Association, and Members are requested to be so kind as to send immediate notice of any PERMANENT CHANGE in their addresses to R. C. SEATON, Esq., M.A., Woodburn, Reigate, Surrey, with a view to corrections in the next published list. The Members to whose names an asterisk is prefixed are Life Members.*

ABBOTT, E., M.A., Jesus College, Cambridge.

ABBOTT, Miss H. V., High School, St. Albans.

ABEL, H. G., M.A., The Grammar School, Barnstaple.

ABERNETHY, Miss A. S., B.A., Bishopshall West, St. Andrews, N.B.

ABRAHAMS, Miss E. B., M.A., 84, Portsdown Road, Maida Vale, W.

ADAM, Mrs. A. M., 21, Barton Road, Cambridge.

ADAMS, Miss E. M., 180, Aldersgate Street, E.C.

ADAMS, T. D., M.A., Otago University, Dunedin, N.Z.

ADCOCK, F. E., M.A., King's College, Cambridge.

AFFLECK, R., B.A., 13, Inglis Road, Ealing Common, W.

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AGER, R. L. S., M.A., Grammar School, Manchester.

AILINGER, Rev. A., S.J., St. Xavier's College, Bombay.

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\* ALFORD, Miss M., 51, Gloucester Gardens, Bishop's Road, W.

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ALLBUTT, Prof. Sir T. Clifford, K.C.B., M.D., F.R.S., St. Radegund's, Cambridge.

\* ALLEN, P. S., M.A., Merton College, Oxford.

ALLEN, S., M.A., LL.D., Lisconnan, Dervock, Co. Antrim.

ALLEN, T. W., M.A., Queen's College, Oxford.

ALLEN, Ven. Archdeacon W. C., Egerton Hall, Victoria Park, Manchester.

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- ALLISON, *Sir* R., Scaleby Hall, Carlisle.
- ALLWOOD, *Miss* M., 9, The College, Sutton-on-Hull, E. Yorks.
- ALMOND, *Miss* E. M., B.A., The University, Liverpool.
- ALTHAUS, T. F., M.A., 2, Strathray Gardens, S. Hampstead, N.W.
- ALTON, E. H., M.A., F.T.C.D., 37, Trinity College, Dublin.
- ANDERSON, G., M.A., I.C.S., Elphinstone College, Bombay.
- ANDERSON, J. G. C., M.A., Christ Church, Oxford.
- ANDERSON, *Prof.* W. B., M.A., The University, Manchester.
- \*ANDERSON, W. C. F., M.A., Hermit's Hill, Burghfield Common, Mortimer, Berks.
- ANDERSON, Y., M.A., LL.B., 57, Esplanade, Scarborough.
- ANDERTON, B., Public Library, Newcastle-on-Tyne.
- ANGUS, C. F., M.A., Trinity Hall, Cambridge.
- \*ANSON, *Sir* W. R., Bart., M.P., Warden of All Souls College, Oxford.
- ANTROBUS, G. L. N., M.A., Cranleigh School, Surrey.
- ANTROBUS, *Sir* R. L., K.C.M.G., 19, Cranley Gardens, S.W.
- \*ANWYL, *Prof. Sir* E., M.A., 62, Marine Terrace, Aberystwyth.
- APPERSON, *Miss* D., Liverpool College, Huyton, Lancashire.
- APPLETON, R. B., B.A., Perse School, Cambridge.
- ARCHIBALD, *Miss* E., King Edward's High School for Girls, New Street, Birmingham.
- ARGLES, *Miss* E. M., Vice-Principal, Lady Margaret Hall, Oxford.
- ARMITAGE, N. C., M.A., Hertslets, Claygate, Surrey.
- ARMSTEAD, *Miss* H., 18, Clifton Hill, N.W.
- ARNISON, G. Wright, M.A., Royal Grammar School, High Wycombe, Bucks.
- ARNOLD, A. J., Pupil Teachers' Centre, Sheffield.
- \*ARNOLD, *Prof.* E. V., Litt.D., Bryn Seiriol, Bangor, North Wales.
- ASHBEE, J. Neville, B.A., Edinburgh House School, Lee-on-the-Solent, Hants.
- \*ASHBY, T., Junr., M.A., British School, Rome.
- ASHTON, A. J., K.C., 4, Ladbrooke Square, W.
- \*ASHTON, *Mrs.*, Heycroft, West Didsbury, Manchester.
- ASHWIN, *Rev.* R. F., M.A., Magdalen College School, Brackley.
- ASQUITH, *Rt. Hon.* H. H., D.C.L., K.C., M.P., 20, Cavendish Square, W.
- \*ATKEY, F. A. H., Marlborough College, Wilts.



## NAMES AND ADDRESSES OF MEMBERS 119

- \*ATKINSON, *Miss* A. L., 5, Roseburn Cliff, Edinburgh.
- ATKINSON, C. W., M.A., Head Master, Grammar School, Ilkley.
- ATKINSON, D., B.A., University College, Reading.
- ATKINSON, *Rev.* H., D.D., Master of Clare College, Cambridge.
- AUDEN, *Prof.* H. W., M.A., Principal, Upper Canada College, Toronto, Canada.
- AUSTEN-LEIGH, E. C., M.A., Eton College, Windsor.
- BADLEY, J. H., M.A., Bedales School, Petersfield, Hants.
- BAGGE, *Miss* L. M., Stradsett Hall, Downham Market, Norfolk.
- BAILEY, Cyril, M.A., Balliol College, Oxford.
- BAILEY, J. C., M.A., 34, Queen's Gate Gardens, S.W.
- BAILLIE, A. W. M., B.A., 11, Chantrey House, Ecclestone Street, S.W.
- BAINES, *Miss* K. M., M.A., High School for Girls, Birkenhead.
- BAKER, A. B. Lloyd, B.A., Hardwicke Court, Gloucester.
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*King's College*. Adcock, F. E.

Bury, Prof. J. B.

Durnford, W.

Nixon, J. E.

Richmond, O. L.

\*Sheppard, J. T.

Tilley, A. A.

Waldstein, Sir C.

Wedd, N.

*Magdalene Coll.* Benson, A. C.

Donaldson, Rev. S. A.

\*Gaselee, S.

Peskett, A. G.

Vernon-Jones, V. S.

*Newnham Coll.* Gardner, Miss A.

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Lindsell, Miss A. E.

\*Matthaei, Miss L. E.

Sharpley, Miss E. M.

Wedd, Mrs. N.

*Pembroke Coll.*. Bethune-Baker, Rev.  
J. F.

\*Lawson, J. C.

Whibley, L. [W. E.

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Edwards, H. J.

Ward, Sir A. W.

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Gray, Rev. J. H.

Plaistowe, F. G.

*St. Catharine's*

*Coll.*. . . . \*Jones, W. H. S.

Loewe, H.

*St. John's Coll.*. Glover, T. R.

Graves, Rev. C. E.

Sandys, Sir J. E.

Sikes, E. E.

Stewart, Rev. H. F.

*Selwyn College*. \*Williams, W. N.

*Sidney Sussex*

*College*. . . . \*Edwards, G. M.

Backforth, R. H.

## CAMBRIDGESHIRE—continued

## Cambridge—continued

*Trinity College* Butler, Rev. H. Mon-  
tagu.

Cornford, F. M.

Duff, J. D.

\*Harrison, E.

Haskins, F. W.

Hicks, R. D.

Jackson, Prof. H.

Jenkinson, F. J. H.

Parry, Canon R. St. J.

Robertson, D. S.

Stanton, Rev. Prof.  
V. H.

Stobart, J. C.

Stuart, C. E.

Wright, W. Aldis.

*Trinity Hall*. . . . Angus, C. F.

Cronin, Rev. H. S.

*Training Coll.*. \*Wood, Miss M. H.

*Cambridge*. . . . Adam, Mrs. A. M.

Appleton, R. B.

Beck, Rev. Canon E. J.

Burkitt, Prof. F. C.

Bury, Rev. R. G.

Butler, Mrs. H. M.

Byrne, Miss A. D.

Collins, A. J. F.

Colson, F. H.

Edmunds, J. M.

Flather, J. H.

Frazer, J. G.

Gibson, Mrs.

Gwatkin, Rev. T.

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Kennedy, Miss J. E.

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Macfarlane - Grieve,

W. A.

Moriarty, G. P.

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Ridding, Miss C. M.

Rouse, W. H. D.

Steen, W. P.

Taylor, J. H.

Verrall, Miss H. W.  
de G.

Verrall, Mrs. M. de G.

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*Ely*. . . . . Chase, Rt. Rev. F. H.  
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(continued) Canon M. G.  
Kirkpatrick, Very  
Rev. A. F.

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*Sale* . . . Morgan, Miss B. H.  
*Wallasey* . . . Limebeer, Miss D.  
*West Kirby* . . . Hollowell, Rev. W.

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*Exmouth* . . . Sandford, Miss.  
*Fremington* . . . Church, H. S.

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Bramwell, W. H.  
Cruikshank, Rev. A.  
H.  
How, Rev. J. H.  
Jevons, Principal F. B.  
Pippet, Rev. G.  
Smith, Miss M. L. S.  
Tombs, J. S. O.  
Walker, Rev. D.  
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*Chigwell School* . . Walde, E. H. S.  
*Dedham* . . . Rendall, Rev. G. H.  
*Dovercourt* . . . Valentine, J.  
*Felsted* . . . Stephenson, Rev. F.  
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*Saffron Walden* . . Hirst, Miss M. E.  
*Waltham Abbey* . . Johnston, F. B.  
*Walthamstow* . . . Guy, Rev. R. C.  
*Wanstead* . . . Swallow, Rev. R. D.

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Collins, S. T.  
Dobson, Prof. J. F.  
Dobson, Mrs. J. F.  
Heath, R. M.  
Iremonger, Miss.  
King, J. E.  
Layng, Rev. T.  
Mayor, H. B.  
Muschamp, J. G. S.  
Newcomb, Miss E.  
Norwood, C.  
Penny, Miss D. A. A.  
\*Tildesley, Miss B.

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<i>Cheltenham,</i>	Thornton, C.
<i>The College</i>	Towers, R. M.
	Waterfield, Rev. R.
<i>Dean Close Sch.</i>	Judson, W.
<i>Ladies' Coll.</i>	Faithfull, Miss L. M.
	*Purdie, Miss E.
	Saunders, Miss M. B.
<i>Cheltenham</i>	Ellam, E.
	Exton, G. F.
	Horsfall, Miss.
	Newman, W. L.
	Wishart, Miss J. R.
<i>Gloucester</i>	Baker, A. B. L.
	Crees, J. H. E.
	Hobhouse, Rev. W.
<i>Kemerton</i>	Drysdale, Miss M.
<i>Stonehouse</i>	Bramley, J.
<i>Stroud</i>	Proctor, F. A.
	Stanton, C. H.

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<i>Basingstoke</i>	Hayes Belcher, Rev. T.
<i>Bournemouth</i>	Davies, R.
	Footner, H.
<i>Fleet</i>	Prickard, A. O.
<i>Hayling Island</i>	Bryans, C.
<i>Isle of Wight,</i>	
<i>Osborne</i>	Godfrey, C.
<i>Lee-on-Solent</i>	Ashbee, J. N.
<i>Liphook</i>	Titherington, Rev. A. F.
<i>Petersfield</i>	Badley, J. H.
	Williams, A. M.
<i>Portsmouth</i>	Nicol, J. C.
<i>Romsey</i>	Genner, Miss G. B.
<i>Southampton</i>	Ellaby, C. S.
	Gidden, H. W.
	Hughes, Miss M. V.
<i>Southsea</i>	Holder, P. J.
	White, Miss E. L.
<i>Winchester</i>	Billson, C. J.
	Bramston, Rev. J. T.
	Crawford, E. R.
	Helbert, I.
	Kirby, W. R.
	Moor, Mrs. E. S.
	Moor, Miss M. F.
	Rendall, M. J.
	Robertson, M.

## HEREFORDSHIRE—

<i>Hereford</i>	Chapman, P. M.
	De Winton, A. J.

HEREFORDSHIRE—*continued*

<i>Hereford</i>	Henson, Rev. J.
<i>(continued)</i>	Newton, C. W.
	Itagg, Rev. W. H. M.
<i>Leominster</i>	Neild, Miss H. T.

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<i>Baldock</i>	Hall, Miss M. L.
<i>Berkhamsted</i>	Covernton, A. L.
	Evans, Lady.
	Greene, C. H.
	Hopkins, T. H. C.
	Sowels, Miss G. R.
<i>Bishop's Stortford</i>	Case, Miss Esther.
<i>Bushey</i>	Brooke, Mrs. A. A.
	Young, F. S.
<i>Haileybury Coll.</i>	Coleridge, E. P.
	Kennedy, W.
	Malim, F. B.
	Milford, Rev. L. S.
	Vaughan, M.
	Waters, G. T.
	Wright, Rev. H. C.
<i>Hertford</i>	Ferguson, Miss J. S.
<i>Letchworth</i>	Miall, Prof. L. C.
<i>St. Albans</i>	Abbot, Miss H. V.
	Harley, T. R.
	Papillon, Rev. Canon T. L.
	Wace, A. J. B.
<i>Ware</i>	Ward, Rev. Canon B.
<i>Watford</i>	Whishaw, Miss E. H.
KENT—	
<i>Beckenham</i>	Berridge, Miss E. H.
<i>Bromley</i>	Barker, Rev. Canon P.
	Heppel, Miss Mary L.
	Layman, Miss A. M.
	Loly, G.
<i>Canterbury</i>	Bowen, H. C.
	Burnside, Rev. W. F.
	Goss, W. N.
	Jones, C. C. L.
	Mason, Rev. A. J.
	Purton, G. A.
<i>Charing</i>	Barker, E. J. P. Ross.
<i>Chislehurst</i>	Myers, Ernest.
<i>Eastry</i>	Northbourne, Lord.
<i>Flotseray</i>	Pearce, J. W. E.
<i>Gravesend</i>	Burton, Miss A. L.
	Conder, Miss E. M.
<i>Hawkhurst</i>	Compton, Rev. W. C.
<i>Maidstone</i>	Conway, Miss A. E.
	Sutton, Miss E. J.
<i>Ramsgate</i>	Cardwell, W.
	Woodard, E. A.



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*Sevenoaks* . . . Ritchie, F.  
*Sidcup* . . . Hooper, Miss E. S.  
*Tonbridge* . . . Churchyard, O. P.  
                     Gordon, W. M.  
                     Herman, G. L.  
                     \*Hodge, H. S. V.  
                     Lowry, C.  
                     Stokoe, H. R.  
*Tunbridge Wells* Barnard, P. M.  
                     Bull, Rev. R. A.  
                     Hugh-Jones, Miss  
                             G. K.  
                     James, E. I.  
                     Newbold, W.  
                     Phillpotts, J. S.  
                     Sanders, Miss A. F. E.  
                     Stenhouse, Miss S. E.

## LANCASHIRE—

- Ashton-in-Maker-*  
*field* . . . Greenhalgh, J. A.  
*Ashton-under-*  
*Lyne* . . . Dover, Miss M.  
*Blackburn* . . . See STONYHURST.  
*Blackpool* . . . Sarson, Arnold.  
*Bolton* . . . Archer, F.  
                     Dymond, Miss O.  
                     Kidd, E. S.  
                     Lipscomb, W. G.  
*Burnley* . . . Henn, Rt. Rev. H.  
                     (Bishop of Burnley).  
                     Henn, Hon. Mrs.  
                     Rubie, Rev. A. E.  
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*Great Crosby* . . . Bunce, Miss M.  
*Huyton* . . . Apperson, Miss D.  
*Liverpool* . . . Almond, Miss E. M.  
                     Barker, C. J.  
                     Beasley, H. C.  
                     Beaumont, Miss.  
                     Boole, L.  
                     Bosanquet, Prof. R. C.  
                     Bramley-Moore, Miss.  
                     Bridge, Rev. J.  
                     Brockman, Rev. R. T.  
                     Broom, C. G. M.  
                     Brown, H. Theodore.  
                     Campagnac, Prof.  
                     Caton, Dr. Richard.  
                     Chapman, Miss D.  
                     Coghill, Mrs.  
                     Collie, Miss F. A.  
                     Connell, Rev. A.  
                     Cradock-Watson, H.  
                     Dale, Sir A. W. W.

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                     (continued) Downie, Miss C. G.  
                             East, Miss E. K.  
                             Forbes, Kenneth.  
                             Frisch, E.  
                             Gibson-Smith, Rev.  
                                     Canon.  
                             Gladstone, Robert.  
                             Gwatkin, Miss E. R.  
                             Handyside, J.  
                             Hartley, Rev. E.  
                             Kipling, Mrs. P. F.  
                             Lancelot, Rev. J. B.  
                             Lehmann-Haupt, Prof.  
                                     C. F.  
                             Linton-Smith, Rev.  
                                     M.  
                             Lloyd, D. J.  
                             Macnaughton, D. A.  
                             Moore, Miss E.  
                             Muspratt, E. K.  
                             O'Malley, B. F. K.  
                     \*Ormerod, H. A.  
                             Pallis, Alexander.  
                             Papamosco, Miss A.  
                             Postgate, Prof. J. P.  
                             Prideaux, W. R.  
                             Rackham, Miss J. M.  
                             Rigby, Rev. R.  
                             Robertson, A. J.  
                             Robinson, Miss M. E.  
                             Sing, Miss E. J.  
                             Smiley, M. T.  
                             Smith, Miss E. M.  
                             Smith, Miss W.  
                             Thorneley, Miss B.  
                             Watts, A.  
*Manchester* . . . Agar, T. L.  
                             Ager, R. L. S.  
                             Allen, Ven. W. C.  
                             Anderson, Prof. W. B.  
                             Ashton, Mrs.  
                             Barlow, T. D.  
                             Barlow, Mrs. T. D.  
                             Biggs, Miss W.  
                             Boycott, Prof. A. E.  
                     \*Braunholtz, G. E. K.  
                             Burstall, Miss S. A.  
                             Calder, Prof. W. M.  
                             Canney, Prof., M.A.  
                             Carruthers, G.  
                             Carter, Rev. T. N.  
                             Conway, Prof. R. S.  
                             Conway, Mrs.  
                             Dakers, H. J.  
                             Dawkins, Miss E.  
                                     Boyd.

LANCASHIRE—*continued*

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 (continued) Boyd.  
 Donner, Sir E.  
 Eckhard, Mrs.  
 Ewart, Miss E. J.  
 Field, G. C.  
 Fry, C. E.  
 Goodyear, C.  
 Grensted, Rev. L. W.  
 Guppy, H.  
 Hall, Joseph.  
 Heathcote, A.  
 Herford, Miss C.  
 Herford, Miss M. A.  
 B.  
 Holland, Miss M. E.  
 Hopkinson, Sir A.  
 Hopkinson, J. H.  
 Horsfall, Rev. A.  
 Howarth, Miss A.  
 Hurst, W. T.  
 Kelsey, C. E.  
 Knox, Rt. Rev. E.  
 (Bishop of Man-  
 chester).  
 Llewellyn, Miss G.  
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 Massey, Mrs.  
 Montague, C. E.  
 Montague, Mrs.  
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 Roby, A. G.  
 Shillington, Miss A.  
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 Taylor, Mrs. M.  
 Taylor, Miss M. B.  
 Warburton, F.  
 Warman, A. S.  
 Welldon, Rt. Rev.  
 J. E. C.  
 Willey, J. G.  
 Williamson, H.  
 Wood, H.  
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*Oldham* . . . Clegg, Miss C. E.  
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 Stoneman, Miss A. M.  
*Prestwich* . . . Taylor, Rev. G. M.  
*Rainhill* . . . Pilkington, Mrs.  
*Rossall School* . . . Furneaux, L. R.  
 Gibson, H. H.  
 Nicklin, Rev. T.

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 C. (Bishop of Sal-  
 ford).  
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 Plater, Rev. C. D.  
 Scoles, Rev. I. C.  
*Warrington* . . . Wright, A.

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*pital* . . . Steele, Miss A. T.  
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*Roan Sch. Greenwich* . . . Crofts, T. R. N.

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Rogers, Miss M. D.  
Watson, Miss E.

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Barkby, E. M.  
Botting, C. G.  
Gould, T. W.  
Hillard, Rev. A. E.  
La Motte, D.  
Loane, G. G.

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Gardner, Prof. E. A.  
Platt, Prof. A.

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Skeel, Miss C. A. J.

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Smedley, I. F.

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Lewis, Miss M. E.

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*Wood Green, County School London* . . . Forrest, E. Bruce.  
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Alleyne, Miss S. M.  
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Antrobus, Sir R. L.  
Armstead, Miss H.  
Ashton, A. J.  
Asquith, Rt. Hon. H. H.  
Bailey, J. C.  
Baillie, A. W. M.  
Baker-Penoyre, J. ff.  
Balfour, Rt. Hon. Gerald.  
Barker, Miss E. Ross.  
Barlee, K. W.  
Barnett, P. A.  
Beggs, Miss J. W.  
Behrens, N. E.  
Bell, Edward.  
Bennett, Mrs. A. H.  
Benson, Godfrey R.  
Benton, Miss S.  
Bland, Miss E. D.  
Blundell, Miss A.

## LONDON—continued

*London* . . . Boas, F. S.  
 (continued) Bonser, Right Hon.  
 Sir J. W.  
 Bradley, Prof. A. C.  
 Bridge, Admiral Sir C.  
 Brodribb, C. W.  
 Browning, Judge W.  
 Ernst.  
 Bruce, Hon. W. N.  
 Bryce, Viscount.  
 Buckland, C. E.  
 Burge, Rt. Rev. H. M.  
 (Bishop of South-  
 wark).  
 Burke, Miss M. E.  
 Bushe, Col. F.  
 Butcher, J. G.  
 Calthrop, Miss C. M.  
 Campbell, Miss E. J.  
 Caspari, Mrs. M. G.  
 Chambers, E. J.  
 Chettle, H.  
 Cohen, H.  
 Collins, V. H.  
 Collison-Morley, L. C.  
 Colvin, Sir S.  
 Cooke, Miss P. B.  
 Mudie.  
 Cotterell, Miss M. F.  
 Crawford, Earl of.  
 Cromer, Earl of.  
 Crosby, Miss A. D.  
 Curtis, Miss K. M.  
 Curzon, Earl.  
 Dale, F. H.  
 Davidson, D. D.  
 Davidson, M. G.  
 Davis, H. P.  
 De Gruchy, W. L.  
 Dill, R. T. Colquhoun.  
 Dingwall, W. F.  
 Droop, J. P.  
 Dunlop, Miss M. M.  
 Easterling, H. G.  
 Edwards, J. B.  
 Esdaile, A. J. K.  
 Farside, W.  
 Farwell, Lord Justice.  
 Finlay, Sir R. B.  
 Fitzgerald, Miss A.  
 Forbes, H. J. S.  
 Ford, H. G.  
 Freeman, Miss A. C.  
 Garnsey, E. R.  
 Gilson, J. P.  
 Goode, A. G.  
 Greene, H. W.

## LONDON—continued

*London* . . . Gregory, Miss A. M.  
 (continued) Grigg, E. W. M.  
 Gurney, Miss A.  
 Gurney, Miss M.  
 Haigh, Mrs. E. A. R.  
 Halsbury, Earl of.  
 Haydon, J. H.  
 Haynes, E. S. P.  
 Headlam, J. W.  
 Heath, H. F.  
 Heath, Sir T. L.  
 Hetherington, J. N.  
 Hewart, G.  
 Hicks, Miss A. M.  
 Hildesheimer, A.  
 Hill, G. F.  
 Hodd, Miss M.  
 Hodge, H.  
 Holmes, T. Rice.  
 Hügel, Baron F. von.  
 Hulton, A. E. G.  
 Hutton, Miss C. A.  
 Hutton, Miss E. P. S.  
 Jex-Blake, Rev. T. W.  
 Johnson, C.  
 Keay, Miss N.  
 Kennedy, Lord Jus-  
 tice.  
 Kensington, Miss F.  
 Kenyon, Sir F. G.  
 Ker, W. C. A.  
 Knight, Miss C.  
 Langdon-Davies, B. N.  
 Langridge, A.  
 Lattimer, R. B.  
 Leader, Miss E.  
 Leaf, Walter.  
 Lee, Rev. R.  
 Lee, Sir Sidney.  
 Liberty, Miss M.  
 Lidderdale, E. W.  
 Linnell, Miss B. M.  
 Lodge, J.  
 Longman, C. J.  
 Loreburn, Earl.  
 Loring, W.  
 Mackail, Prof. J. W.  
 Macleod, Miss E.  
 Macmillan, G. A.  
 McAnally, H. W. W.  
 McCormick, Rev. J. G.  
 Marillier, H. C.  
 Martin, Miss M. K.  
 Matthews, Miss M. W.  
 Mattingly, H.  
 Mavrogordato, J. N.  
 Mayor, R. J. G.

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*London* . . . . . Meiklejohn, R. S.  
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 . . . . . Menzies, Mrs. G. K.  
 . . . . . Merrick, Rev. G. P.  
 . . . . . Michael, Miss E. McL.  
 . . . . . Miller, A. W. K.  
 . . . . . Miller, Rev. G.  
 . . . . . Millington, Miss M. V.  
 . . . . . Milner, Viscount.  
 . . . . . Minturn, Miss E. T.  
 . . . . . Mitchell, J. M.  
 . . . . . Mitcheson, R. E.  
 . . . . . Morison, L.  
 . . . . . Morley, of Blackburn,  
 . . . . . Viscount.  
 . . . . . Morton, Miss M.  
 . . . . . Muir-Mackenzie, Sir  
 . . . . . K.  
 . . . . . Mumm, A. L.  
 . . . . . Murray, John.  
 . . . . . Nicholson, E. B.  
 . . . . . Nicholson, Miss M.  
 . . . . . Nolan, Mgr. E.  
 . . . . . Norfolk, Duke of.  
 . . . . . O'Connor, B.  
 . . . . . Paget, R.  
 . . . . . Pember, F. W.  
 . . . . . Pendlebury, C.  
 . . . . . Phillimore, Sir W. G.  
 . . . . . Plaskitt, W. L.  
 . . . . . Pollard, A. T.  
 . . . . . Pollock, Sir F.  
 . . . . . Pooley, H. F.  
 . . . . . Poynter, A. M.  
 . . . . . Poynter, Sir E. J.  
 . . . . . Preedy, J. B. K.  
 . . . . . Radford, Miss.  
 . . . . . Rendall, V.  
 . . . . . Rhodes, Miss C. M.  
 . . . . . Richard, Miss K. A.  
 . . . . . Richmond, B. L.  
 . . . . . Richmond, Sir W. B.  
 . . . . . Rickards, F. T.  
 . . . . . Ridley, Miss E. E. A.  
 . . . . . Robertson, Sir G.  
 . . . . . Scott.  
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 . . . . . Ross, R.  
 . . . . . Sale, Prof. G. S.  
 . . . . . Sands, P. C.  
 . . . . . Shipham, F. P. B.  
 . . . . . Simmons, Miss N. J.  
 . . . . . Smith, D. R.  
 . . . . . Smith, F. E. J.  
 . . . . . Smith, Leigh.  
 . . . . . Stawell, Miss F. M.

LONDON—*continued*

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 . . . . . Strong, Mrs. S. A.  
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 . . . . . Stuttaford, C.  
 . . . . . Sykes, A. A.  
 . . . . . Sykes, J. C. G.  
 . . . . . Talbot, J. E.  
 . . . . . Taylor, Miss A. M.  
 . . . . . Taylor, Miss E. M.  
 . . . . . Taylor, Miss G. M.  
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 . . . . . Thomas, F. W.  
 . . . . . Thomas, H.  
 . . . . . Thompson, F. E.  
 . . . . . Thomson, H. R.  
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 . . . . . Townsend, Miss F. H.  
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 . . . . . Varley, R. S.  
 . . . . . Vincent, William.  
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 . . . . . Walters, H. B.  
 . . . . . Waterlow, S.  
 . . . . . Waters, Miss E. M.  
 . . . . . Watson, A. R.  
 . . . . . Watson, Miss J.  
 . . . . . Weber, W. E.  
 . . . . . Whiskard, G. G.  
 . . . . . White-Thomson, R. W.  
 . . . . . Whitestone, R. A. W.  
 . . . . . Wilkinson, H. Spenser.  
 . . . . . Williams, A. F. B.  
 . . . . . Williams, C. A.  
 . . . . . Willis, J. A.  
 . . . . . Winter, G.  
 . . . . . Wood, R. S.  
 . . . . . Woolrych, H. R.  
 . . . . . Wotherspoon, G.  
 . . . . . Wright, F. A.  
 . . . . . Wye, J. M.

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*Harrow School* . . . . . Du Pontet, C. A. A.  
 . . . . . Ford, Rev. L.  
 . . . . . \*Hort, Sir A. F.  
*Harrow* . . . . . Hallam, G. H.  
 . . . . . Hopkins, G. B. Innes.  
 . . . . . Virgo, Miss E. M.  
*Isleworth* . . . . . Hendy, F. J. R.  
 . . . . . McMurtrie, Miss B. S.  
 . . . . . B.  
*Northwood* . . . . . Baynes, N. H.  
 . . . . . Terry, F. J.  
*Ponder's End* . . . . . Seebohm, H. E.  
*Twickenham* . . . . . Hodgson, F. C.



MIDDLESEX—*continued*

*Uxbridge* . . . Cran, Miss L.  
Raleigh, Miss K.

## NORFOLK—

*Diss* . . . Green, Rev. W. C.  
*Downham*  
*Market* . . . Bagge, Miss L. M.  
*Gt. Yarmouth* . . . Haig, Miss A. C.  
*Holt* . . . Tyler, C. H.  
*Knapton* . . . Watson, Rev. H. A.  
*Norwich* . . . Beeching, Very Rev.  
H. C.  
Deeks, Miss B. C.  
Jewson, Miss D.  
*Thetford* . . . Sowels, F.

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*Brackley* . . . Ashwin, Rev. R. F.  
*Brixworth* . . . Hulbert, H. L. P.  
*Northampton* . . . Charlesworth, G. N.  
Cooke, W. C. C.  
*Oundle* . . . Nightingale, A. D.  
Sanderson, F. W.  
Squire, S. G.

## NORTHUMBERLAND—

*Morpeth* . . . Dakyns, G. D.  
*Newcastle-on-*  
*Tyne* . . . Anderton, B.  
Bell, W. S.  
\*Byrde, O. R. A.  
Cooke, H. P.  
Duff, Prof. J. Wight.  
Hadow, W. H.  
Hoernle, R. F. A.  
Mann, Rev. H. K.  
Talbot, J.

## NOTTINGHAMSHIRE—

*Newark-on-*  
*Trent* . . . Gorse, Rev. H.  
*Nottingham* . . . Barker, E. P.  
Blunt, Rev. A. W. F.  
Field, Rev. T.  
\*Granger, Prof. F. S.  
Houston, Miss E. C.  
Leman, H. M.  
Strangeways, L. R.  
Walker, Miss C. G. W.  
Woodward, Miss A.  
*Retford* . . . Gough, Rev. T.

## OXFORDSHIRE—

*Banbury* . . . Rudd, Rev. E. J. S.  
*Caversham* . . . Rains, J. C. T.  
*Cuddesdon* . . . Gore, Rt. Rev. C.  
(Bishop of Oxford.)  
*Henley* . . . Williams, Rev. G. H.

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*All Souls* . . . Anson, Sir W. R.  
Geldart, W. M.  
Greene, W. A.

*Balliol College* . \*Bailey, Cyril.  
Lindsay, A. D.  
Pickard - Cambridge,  
A. W.  
Strachan - Davidson,  
J. L.  
Wood, H. McKinnon.

*Brasenose Coll.* Haverfield, Prof. F. J.  
Heberden, C. B.

*Christ Church* . Anderson, J. G. C.  
Blagden, Rev. C. M.  
\*Dundas, R. H.  
Murray, Prof. G. G. A.  
Owen, S. G.  
Sanday, Dr. W.  
Stewart, Prof. J. A.  
Strong, Very Rev. T. B.  
Warner, Rev. W.

*Corpus Christi*

*College* . . . Grundy, G. B.  
\*Livingstone, R. W.  
Sidgwick, A.  
Whitwell, R. J.

*Exeter College* . Barber, E. A.  
\*Binney, E. H.  
Farnell, L. R.  
Henderson, B. W.  
Keatinge, M. W.  
Wright, Prof. J.

*Hertford Coll.* . \*Burroughs, Rev. E. A.  
Williams, Rev. H. H.

*Jesus College* . \*Genner, E. E.  
Hughes, Rev. W. H.

*Keble College* . Cooper, H. B.  
Lock, Rev. W.  
\*Owen, A. S.

*Lady Margaret*

*Hall* . . . Argles, Miss E. M.  
Jex-Blake, Miss H.  
\*McCutcheon, Miss K. H.

*Lincoln College.* Fowler, W. Warde.  
Gardner, Prof. P.  
Marchant, E. C.  
Merry, Rev. W. W.  
Munro, J. A. R.  
*Magdalen Coll.* . Benecke, P. V. M.  
Brightman, Rev. F. E.  
Cookson, C.  
Cowley, A.

Fletcher, C. R. L.  
Fotheringham, J. K.  
Godley, A. D.  
Smith, Prof. J. A.

OXFORDSHIRE—*continued*

- Magdalen Coll.* . Warren, T. H.  
     *(continued)*   Webb, C. C. J.  
                     Wilson, Rev. H. A.
- Merton College* . Allen, P. S.  
     \*Fyfe, W. H.  
       Garrod, H. W.  
       How, W. W.  
       Joachim, H. H.  
       Miles, J. C.  
       Scott, G. R.  
       Scott, Walter.
- New College* . . Brown, A. C. B.  
                   Henderson, H. L.  
     \*Hunter, L. W.  
       Joseph, H. W. B.  
       Matheson, P. E.  
       Spooner, Rev. W. A.  
       Wilson, Prof. J. Cook.
- Oriel College* . Barry, F. R.  
                   Chapman, R. W.  
                   Phelps, Rev. L. R.  
     \*Richards, Rev. G.  
       Shadwell, C. L.  
       Tod, M. N.
- Queen's College* . Allen, T. W.  
     \*Clark, A. C.  
       Hunt, A. S.  
       Magrath, Rev. J. R.  
       Walker, Rev. E. M.
- St. John's Coll.* . Ball, S.  
     \*Hall, F. W.  
       Powell, J. U.  
       Snow, T. C.  
       Stocks, J. L.
- Somerville Coll.* . Kirk, Miss H. M.  
     \*Lorimer, Miss H. L.  
       Penrose, Miss E.
- Trinity College* \*Coupland, R.  
                   Prichard, H. A.
- University Coll.* . Macan, R. W.  
     \*Stevenson, G. H.
- Wadham Coll.* . . Drewitt, J. A.  
                   Macfarlane, W. A.  
                   Pope, G. H.  
                   Richards, H. P.  
                   Webster, E. W.
- \*Wells, J.
- Worcester Coll.* . Elliott, R. T.  
                   Gerrans, H. T.  
                   Lys, Rev. F. J.  
                   Owen, R. H.
- Oxford* . . . . Cooper, Miss A. J.  
                   Goodwin, Miss N.  
                   M.  
                   Grenfell, Mrs. A.  
                   Hardy, E. G.  
                   Hogarth, D. G.

OXFORDSHIRE—*continued*

- Oxford* . . . . Lewis, Miss E.  
     *(continued)*   Moss, Rev. Preb. H. W.  
                     Myres, Prof. J. L.  
                     Odgers, Rev. J. E.  
                     Peacock, M. H.  
                     Poole, Miss D. J. L.  
                     Pope, Mrs.  
                     Rhys, Miss M.  
     \*Rogers, Miss A. M. A.  
       Schomberg, Miss I.  
       Simpson, P.  
       Worley, Miss M. L.
- Witney* . . . . Newton, Miss A.

## RUTLAND—

- S. Luffenham* . . Richards, Rev. J. F.  
*Uppingham* . . Mackenzie, Rev. H. W.  
                     Taylor, A. C.

## SHROPSHIRE—

- Ironbridge* . . . Semple, Miss G.  
*Newport* . . . . Gough, Miss M.  
*Shifnal* . . . . . Yate, Lt.-Col. A. C.  
*Shrewsbury* . . . Alington, Rev. C. A.  
                     \*Pickering, T. E.

## SOMERSET—

- Bath* . . . . . Ealand, Mrs. J. M.  
                     Legard, A. G.  
                     Richards, F.
- Bruton* . . . . . Norton, D. E.
- Milverton* . . . . Mills, Miss B. T.
- Weston - super -*  
     *Mare* . . . . . Battiscombe, E. M.  
                     Syson, Miss M. F.

## STAFFORDSHIRE—

- Barton - under -*  
     *Needwood* . . . Holland, W. R.
- Denstone Coll.* . Clark, Rev. R. M.
- Farley* . . . . . Denman, Rev. C.
- Handsworth* . . . Clendon, A.
- Lichfield* . . . . Hodge, Miss D. M. V.  
                     Kempthorne, Rt. Rev.  
                     C. (Bishop of Lich-  
                     field).
- Newcastle -*  
     *under - Lyme* . . Bakewell, Miss D. L.  
                     Hamlet, Rev. J. G.  
                     Marshall, Miss A. M. C.  
                     Powell, Miss M.
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- Stoke* . . . . . Riley, Miss M. E.
- Uttoweter* . . . . Daniel, A. T.
- Wolverhampton* . . Caldecott, W.  
                     Luce, Miss S.  
                     Pearman, Miss C. G.

## SUFFOLK—

- Ipswich* . . . Elliston, W. R.  
 . . . Watson, A. R.  
*Lowestoft* . . . Phillips, Rev. W. Richmond.  
*Southwold* . . . Silcox, Miss L.  
*Westleton* . . . Hogarth, Miss M. I.

## SURREY—

- Caterham* . . . Domaille, Miss M.  
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*Charterhouse School* . . . Bryant, Rev. E. E.  
 . . . Fletcher, F.  
 . . . \*Kendall, G.  
 . . . Longworth, F. D.  
 . . . Tressler, A. W.  
*Cheam School* . . . Tabor, A. S.  
*Claygate* . . . Armitage, N. C.  
*Cranleigh Sch.* . . . Antrobus, G. L. N.  
*Croydon* . . . Ferguson, Miss M.  
 . . . Johnson, Mrs. G. H.  
 . . . Johnson, Rev. G. H.  
 . . . Mainwaring, C. L.  
 . . . Paine, W. L.  
*Englefield Green* . . . Donkin, Prof. E. H.  
*Royal Holloway College* . . . Ramsay, Miss A. M.  
 . . . Taylor, Miss M. E. J.  
*Epsom* . . . Gardiner, E. N.  
*Farnham* . . . Milne, J. G.  
*Godalming* . . . Carlisle, A. D.  
 . . . Linzell, Miss E. M.  
 . . . Page, T. E.  
*Guildford* . . . Rawnsley, W. F.  
*Haslemere* . . . Geikie, Sir A.  
 . . . Nowers, G. P.  
*Hindhead* . . . Selwyn, Rev. E. C.  
*Kenley* . . . James, Miss L.  
*Kew* . . . Bernays, A. E.  
 . . . Lamb, W. R. M.  
*Kingston Hill* . . . Mayor, Rev. Prof. J. B.  
*Limpsfield* . . . Jackson, C.  
*Lingfield* . . . Colville, Prof. K. N.  
*New Malden* . . . Vaughan, Miss E.  
*Oxted* . . . Hardcastle, H.  
*Redhill* . . . Gough, A. B.  
 . . . Johnston, W.  
*Reigate* . . . Latham, Mrs.  
 . . . Rundall, G. W.  
 . . . Seaton, R. C.  
*Richmond* . . . Brownjohn, A. D.  
 . . . Geden, Rev. A. S.  
 . . . Lyon, Miss M.  
*Surbiton* . . . Dawes, Rev. J. S.  
 . . . Dawes, Miss M. C.

## SURREY—continued

- Surbiton* . . . Millard, V. C. H.  
 . . . (continued) Zimmern, A. E.  
*Warlingham* . . . Pearson, A. C.  
*Weybridge* . . . Dawes, Miss E. A. S.

## SUSSEX—

- Beckhill-on-Sea* . . . Browning, O.  
*Bognor* . . . Daubeney, Miss M. J.  
 . . . Ledgard, W. H.  
*Brighton* . . . \*Belcher, A. Hayes.  
 . . . Davies, Miss C. H.  
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 . . . De Zouche, Miss D. E.  
 . . . Ghey, Miss F. L.  
 . . . Hett, W. S.  
 . . . Lunn, Miss A. C. P.  
 . . . Marshall, Rev. D. H.  
 . . . Marshall, Mrs. D. H.  
 . . . Ryle, Miss E.  
 . . . Veysey, W. B.  
*Cromborough* . . . De Glanville, Miss K. M. C.  
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 . . . Dale, Miss A. M.  
 . . . Johns, Miss E. L.  
 . . . McKay, H. G.  
 . . . Saunders, T. B.  
 . . . Williams, Rev. F. S.  
 . . . Worters, Miss E. B.  
*Hove* . . . Carson, H. J.  
 . . . Oke, A. W.  
 . . . Thring, L. T.  
 . . . Tower, B. H.  
*Lancing* . . . Bowlby, Rev. H. T.  
*Lewes* . . . Warren, E. P.  
*Mayfield* . . . Thompson, Sir E. Maunde.  
*Midhurst* . . . Chavasse, A. S.  
*Seaford* . . . Parry, E. H.  
 . . . Trollope, A. H.  
*St. Leonards* . . . Griffith, Miss C. St. H.  
*Steyping* . . . Lea, Rev. E. T.  
*West Horsham, Christ's Hosp.* . . . Moore, E. W.  
 . . . Upcott, Rev. A. W.  
 . . . Winbolt, S. E.  
*Worthing* . . . Bennett, G. B.  
 . . . Dunham, Miss A. G.

## WARWICKSHIRE—

- Birmingham* . . . Alder, Miss M. B.  
 . . . Archibald, Miss E.  
 . . . Ball, G. H.  
 . . . Ball, Miss M. G.  
 . . . Ballinger, Miss I. M.  
 . . . Barrett, Miss H. M.  
 . . . Baugh, Miss E. M.

## WARWICKSHIRE—continued

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 (continued) . . . Brock, Miss, M. D.  
 . . . Gilson, R. C.  
 . . . Harris, J. Rendel.  
 . . . Heath, C. H.  
 . . . Jones, Frank.  
 . . . Keen, Miss E. M.  
 . . . King, Mrs. Wilson.  
 . . . Lee-Strathy, Miss J. L.  
 . . . Lewis, Miss D. A.  
 . . . Lewis, Miss M. B.  
 . . . Lewis, Dr. O. R.  
 . . . Lilley, Miss M.  
 . . . Measures, A. E.  
 . . . Nimmo, Miss.  
 . . . Pereira, Rev. E.  
 . . . Quelch, Miss K.  
 . . . \*Reynolds, R. W.  
 . . . Sonnenschein, Prof.  
 . . . E. A.  
 . . . Stock, St. George.  
 . . . Vince, C. A.  
*Coventry* . . . Hyslop, Rev. A. R. F.  
*Leamington* . . . Beaven, Rev. A. B.  
 . . . Turner, Miss E.  
*Rugby* . . . Cole, E. L. D.  
 . . . David, Rev. A. A.  
 . . . Michell, W. G.  
 . . . White, A. H.  
*Stratford - on -*  
*Avon* . . . Hodgson, Rev. F. H.

## WESTMORLAND—

- Ambleside* . . . England, E. B.  
 . . . Lewis, Rev. F.  
*Grasmere* . . . Haslam, Rev. A. B.  
 . . . Roby, H. J.  
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On January 31st Mr. F. Warre Cornish, M.A., Vice-Provost of Eton College, lectured on "The Odyssey." After the lecture the Annual Business Meeting was held, the Officers and Committee were elected, and the Treasurer's Balance Sheet approved.

On February 3rd Professor D. A. Slater, M.A., lectured to the University and to the members of the Branch on "Ovid in the Metamorphoses."

On March 1st Professor Ernest Gardner, M.A., lectured on "The Great Period of Greek Sculpture."

The Summer Excursion took the form of an eight-mile walk from Peak Forest, by way of "Batham Gate," to the site of the Roman Camp at Brough, after a visit to the Museum at Buxton where the Centurial Stone, brought from the camp at Brough, is housed.

On October 13th Professor Albert Thumb, of Strasburg, lectured to the University and to the members of the Branch on "The Value of Modern Greek for Classical Study."

On October 27th Professor W. B. Anderson, M.A., having been appointed to the newly constituted Chair of Imperial Latin in the University of Manchester, delivered his inaugural lecture on "Nero and Lucan," which was largely attended by members of the Branch.

On November 3rd Professor W. M. Calder, M.A., gave a deeply interesting account of the historical and geographical results of

his discoveries in Asia Minor, in their bearing on the record of St. Paul's journeys in Asia Minor, given in the Acts.

The Associated Educational Societies of Manchester and District, of which the Branch is one, were received on November 29th by Principal J. R. Maxwell Garnett and Mrs. Garnett, and addressed by Principal Hadow, of Armstrong College, on the subject of "Examinations."

There are at present 140 members of the Branch. The scheme for the interchange of lectures in schools continues to be carried on satisfactorily.

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**Meetings of the Branch, 1913-1914.**

*Friday, February 21st, 1913.*—at 5 p.m.—Annual General Meeting for the Passing of Accounts and Election of Officers.

*Friday, February 21st, at 5.30 p.m.*—"Tigranocerta." Professor C. F. Lehmann-Haupt (Professor of Greek in the University of Liverpool).

*Tuesday, October 7th, 7.30 p.m.,* at King Edward's High School for Girls, New Street.—Joint Meeting of Educational Societies. Address by Mr. A. C. Benson, M.A., of Magdalene College, Cambridge.

*Thursday, October 30th, 5.30 p.m.*—Dramatic Performance. Scenes from Latin Plays, performed by boys of K. E. Grammar School, Aston, and produced by Mr. Frank Jones, B.A.

*Friday, November 21st, 8.30 p.m.*—"Virgil's Italy.—By Mr. J. W. Mackail, M.A., LL.D., sometime Professor of Poetry of the University of Oxford.

*Thursday, February 5th, 1914, 5 p.m.*—Annual General Meeting of the Branch for the passing of Accounts and the Election of Officers.

*Thursday, February 5th, 5.30 p.m.*—Presidential Address by the Right Hon. Lord Charnwood on "Philosophy and Statesmanship in the Republic of Plato."

*Thursday, February 26th, 5.30 p.m.*—"Recent Discoveries in Egypt." By Mr. Aylward M. Blackman, M.A., of Queen's College, Oxford, and the Egyptian Archaeological Survey.

*Thursday, May 13th, 5.30 p.m.*—"Aristotle." By Professor J. Cook Wilson, M.A., LL.D., Wykeham Professor of Logic, Oxford.

*May* (Date and particulars to be announced later).—Joint

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Meeting of Educational Societies. Address by Miss F. Gadesden, M.A., Head Mistress of Blackheath High School.

The Reading Circle has met regularly throughout the winter months.

The membership of the Branch now stands at about 100.

## LIVERPOOL AND DISTRICT BRANCH

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J. MONTGOMERY, ESQ.

*Hon Secretaries :*

MISS F. C. BEAUMONT ; H. A. ORMEROD, ESQ.

There are now 114 members of the Branch, of whom 68 are full members of the Association.

The following meetings have been held during the past year :—

*February 21st.*—General Meeting, and lecture by Miss Janet Case on “The Women in the Plays of Aeschylus.”

*March 12th.*—“Some Reflections upon the History of Scholarship,” by H. W. Garrod, Esq.

*June 14th.*—An expedition was made to Chester to view the Roman Remains. Professor Newstead, F.R.S., very kindly consented to show and explain the principal remains *in situ*,

and more particularly the newly discovered cemetery of Roman date on the site of the new extension of the Chester General Infirmary together with the remains of pottery, coins, etc., found therein.

*November 6th.*—"Who were the Romans?" by Mr. T. E. Peet.

*December 4th.*—"Pompey in Lucan, Livy and others," by Professor Postgate.

By an oversight the lecture given on November 8th, 1912, on "Tigranocerta" by Professor Lehmann-Haupt was omitted from last year's report.

## NOTTINGHAM AND DISTRICT BRANCH

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### *Treasurer, and Chairman of Committee :*

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### *Committee :*

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The number of members is 51.

The following papers were read at meetings of the Branch.

*March 11th.*—"Phidias and the Parthenon," by Mr. Guy Dickens.

*June 13th.*—"Landscape and Architecture in Sicily," by Dr. F. S. Granger.

*November 19th.*—"Pegasus to Order : or Statius in the Epic and Otherwise," by Mr. E. P. Barker.



## LONDON BRANCH

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*Treasurer :*

MISS G. E. HOLDING, North London Collegiate School, Camden Town, N.W.

Although the Branch has only completed one year of its existence, it is believed that it is already the largest of those attached to the Central Association. There are at present 145 members, and it is hoped that in the coming year this number will be considerably increased.

In addition to lectures previously mentioned addresses have been given by :—

Dr. T. Rice Holmes on "Teaching Methods," Professor Gilbert Murray on "The Problem of the Rhesus," Professor J. W. Mackail on "Vergil's Italy," Professor R. S. Conway on "Horace as Poet Laureate," and Sir A. Geikie, O.M., F.R.S., on "Catullus at Sirmio"; and a discussion of Methods of Teaching the Classics has been introduced by Mr. W. L. Paine.

The Annual General Meeting was held at University College, Gower Street, W.C., on February 27th at 8 p.m.

## BRISTOL BRANCH

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ESQ., M.A. ; MISS PENNY ; H. PITMAN, ESQ., M.A. ;  
PROFESSOR BROOKES.

The following papers were read at meetings of the Branch :

“ Some Common Characteristics of Vergil and Tennyson,” by  
Rev. J. H. Skrine ; “ The Need for Classical Associations,” by  
the Rt. Rev. the Lord Bishop of Bristol ; “ The Religious Ex-  
perience of the Greeks,” by F. R. Earp ; “ Methods of Studying  
Homer,” by Professor Gilbert Murray, and “ An Old Grammar  
School Text,” by Dr. King.

## NORTHUMBERLAND AND DURHAM BRANCH

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## NORTHUMBERLAND AND DURHAM BRANCH 191

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At the General Meeting, February 22nd, 1913, the President (The Bishop of Durham) addressed the Branch on "My Cambridge Classical Tutors : their Qualities and their Influence."

The following papers have been read :—

*March 15th.*—By Canon Cruickshank, on "The Hypsipyle of Euripides."

*October 24th.*—Principal Hadow, "Libanius."

*November 29th.*—Mr. Maurice Thompson, Armstrong College, "Aims and Methods of Modern Archaeology."

On July 3rd an expedition was made to Corbridge, under the guidance of Mr. W. H. Knowles, F.S.A., Secretary to the Corbridge Excavation Fund.

Members also had the opportunity of attending a public lecture on the new codex of the Greek Testament given by Canon Cruickshank at Durham.

Other arrangements included :—

*February 28th.*—Oral Latin, Mr. J. J. R. Bridge.

*March 21st.*—Vergil, Professor R. S. Conway.

The membership of the Branch now numbers 94.

## CARDIFF AND DISTRICT BRANCH

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*Hon. Secretaries :*

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*Hon. Treasurer :*

MISS E. M. BARKE, M.A.

The inaugural meeting was held on January 23rd, 1914, when Dr. Warren lectured on "Classical Scholarship and Modern Poetry." Papers were subsequently read:—

*January 28th.*—By Professor Roberts, on "Cicero as a Jurist, with special reference to his private orations."

*February 11th.*—By Professor Norwood, on "Horace as a Student of Greek Literature."

*March 4th.*—By Dr. Mary H. Gibson, on "Education as Character Training in Classical Times."

*March 11th.*—By Miss G. Birt, on "Corneille and the Classics." The Branch has 65 members.

## LEEDS AND DISTRICT BRANCH

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The inaugural meeting of the Branch was held at the University of Leeds on Saturday, March 14th, 1914, when Professor R. S. Conway gave an address on " Horace as Poet Laureate." There are 144 members. (Full members, 100 ; Associate members, 44.)

## BOMBAY BRANCH

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B.D. ; A. X. SOAREZ, ESQ., M.A., LL.B.

The number of members has risen to 137, about one half of whom are associate members.

The papers contributed during the year were as follows :—

“A Home-grown Specimen of Living Latin,” by Rev. J. Gaechter, S.J. ; “The Case for Latin in Bombay,” by Rev. A. Ailinger, S.J. ; “Lucian of Samosata,” by Professor R. Marris, M.A. ; “The Roman Satirists,” by C. A. Vince, Esq., M.A.

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 B. SCHLEICHER, ESQ., M.A. ; F. A. TODD, ESQ., B.A., PH.D.

Mr. E. R. Garnsey, B.A., was reappointed as the repre-  
 sentative of the Association upon the Council of the English  
 Classical Association.

The papers during the year 1912-1913 were as follows :—

*October 25th, 1912.*—"Some Aspects of Alexandrian Poetry,"  
 by Mr. C. J. Brennan, M.A.

*November 29th, 1912.*—"The Evidence for the Existence of a  
 Feminist Movement in Athens in the Fifth Century B.C.," by  
 Miss Louisa Macdonald, M.A.

*April 18th, 1913.*—"The Influence of Religion in the Develop-  
 ment of Aryan Poetry," by Mr. G. Childe.

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*Committee :*

The Officers with MISS V. REIMANN, R. J. M. CLUCAS, G. A.  
 McMILLAN

Membership, 40

The following papers were contributed during the year :—

Rev. C. Graebner, "The Classics as an Educational Factor";  
Mr. G. A. McMillan, "The Athenian Constitution"; Miss V.  
Reimann, "Greek Education"; Miss M. E. Williams, "Roman  
Education"; Professor W. Jethro Brown, "Roman Law and  
Modern Thought"; Mr. J. E. Langley, "Satire."

## THE CLASSICAL ASSOCIATION OF VICTORIA

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MISS S. WILLIAMS, Merton Hall, South Yarra

### *Hon. Treasurer :*

MR. W. F. INGRAM

Representative on the Council of the Classical Association of  
England and Wales : Miss F. M. Stawell.

The new Egyptian Branch was opened on Tuesday, October  
28th, the inaugural lectures being delivered by the Rev.  
E. H. Sugden and Lieut. H. W. M. Hardy. The membership  
of the Association now stands at over 200.







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